THE Excellencie of the myſterie *of Chriſt Jeſus.*

Declared in an expoſition, or meditation vpon the 16. verſe of the firſt Epiſtle of Saint Paul vnto Timothie.

Epheſ. 3. 14. &c.

For this cauſe I bow my knees vnto the Father of our Lord Ieſus Chriſt,

15 *(Of whome is named the whole familie in Heauen and in earth)*

16 *That he might graunt you according to the riches of his glorie, that yee may be ſtrengthened by his Spirit in the inner man,*

17 *That Chriſt may dwell in your hearts by faith, that yee being rooted and grounded in loue,*

18 *May be able to comprehend with all ſaints, what is the breadth, and length, and depth, and height:*

19 *And to knowe the loue of Chriſt, which paſſeth knowledge, that yee may be filled with all fulnes of God.*

1590

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BIBLIOTHECA BODLEIANA

To the two right Honorable ſiſters, the Lady Margaret, Counteſſe of Comberland, and the Lady Anne, Counteſſe of Warwicke; grace, mercie, and peace, be multiplied from God the father, and from the Lord Ieſus Chriſt his ſonne.

Vndrie reaſons mooued me (moſt Honourable Madames) both to publiſh this ſimple treatiſe, and to dedicate the ſame vnto your Ladyſhips. Firſt of al, I wiſhed with Iob *that* my wordes

Iob.11.23. were written, yea that they were imprinted in a booke, *not, for that I longed to bring foorth some new discourse into the world (which is pestered with infinit vnnecessary pamphlets and treatises) but, for that I greatly desired to spread that Doctrine farre and nere, wherein onely the fountaine of Saluation, and the flower of al sounde consolation consisteth. Secondly, in these days (wherin is so much disorder and distractions) I deemed it a most necessarie thing, euẽ in open street (as it were) to point again vnto that Lambe of God,* which taketh

taketh away the ſinnes of the World, *that the ſimple may know what to ſtick vnto, & where to begin the building of the ſpirituall houſe of their profeſſing the word, and ſeruing God aright. Thirdly, howſoeuer the fixing of ſuch a rude ſtock, as this homely diſcourſe is, in the ground of the Lords orchard, is indeed a work of no ſuch art or cunning, as whereby the learned may be increaſed in knowledge, yet may it bee a meanes to ſtir vp ſome* Paules *or* Apolloes, *hereupon to ingraft more choice and excellent ſiens, and hereafter to ſet ſuch*

noble plats of the tree of life, out of which most precious fruites may spring, to the benefit & cō-fort of the Church, after that once the Lorde hath powred down his blessing on thē. For indeed the Doctrine of the mystery of Christ Iesus, is such a treasurehouse of al good things and such a root of true & eternal happines, that where soeuer it is taught with wisdome and with power, and receaued with reuerēce & obediēce, there glory will assuredly dwell and remaine. Yea there such prosperity shal aboūd in cities & coūtry, that grace & faith shal meet toge-

together, righteouſnes and peace ſhall kiſſe each other, faith ſhall bud out of the earth, and righteouſnes ſhal looke dovvn from heauen. Pſa. 85. 11. 12.

Theſe were (Madames) the chiefeſt of thoſe reaſons, whereby I was brought at laſt, after long withholding this my meditation from the preſſe, to permit & commit it thereunto, albeit in mine owne opinion moſt vnworthy to come vnder it, but (in the iudgement of certaine ſpecial friends of mine, vnto whō a ſight therof hath bin imparted) conuenient, yea almoſt neceſſarie to be publiſhed.

Now

Now as concerning the cauſes which made mee be ſo bold, as to dedicate this ſimple treatiſe vnto your Ladiſhips, they neither are in number fewer, than thoſe which induce me to let it come abroad, nor leſſe weighty in importãce. Firſt, for aſmuch as the Lorde hath caſt vpon you all kindes of Honour in a manner, ſo that you ſeeme to ſtand amidſt the multitude of innumerable Chriſtians, or members of the Church among vs, as Paragons preferred in degree aboue the reſt, & Counteſſes of excellent and high account; me thinketh, if any haue

gathered an heape of ſweet & pleaſant flowers out of the Scripture, for the vſe or comfort of the profeſſors of the goſpel, that ſuch a garland is firſt to be proffered vnto your right honorable heads, & muſt needs beſt fit, & moſt ſeemely become your noble temples.

Againe, ſeeing the fauour which you haue vouchſafed to beare and expreſſe toward mee hath been ſpeciall, I thought it my duety to repay ſome token of thankefulnes, firſt and eſpecially vnto your Ladiſhips: of whome what remembrance I haue, and toward whome what

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reuerence I beare. Finally, vnto whom how great prosperity I wish, I know not by what meanes better to declare or testifie, than by dedicating a treatise vnto you, to giue you occasion, both to know Christ Jesus more fully, and to growe in him more firmely. Last of all, whereas, albeit your estates are full of the riches of Gods mercie, yet they are not so free from all aduersitie, but that the Lorde of late hath exercised you with such losses and crosses, as the Prophets speake of, when they mention the tender mother bewailing

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hir firſt borne, and the lo- Zac. 12. 10
uing yoke-fellowe girding hir
ſelfe with ſackcloth for the Ioel. 1. 8.
huſband of her youth: it may
bee that in the myſterie of
Chriſt Ieſus, *through the*
bleſſing of the Lorde, you ſhall
finde ſome cordiall powder,
which ſhall driue away your
dolefull penſiueneſſe in ſome
parte: yea if you ſearch it
throughlie, and make it your
owne, it will vndoubtedlie
giue you an Ornament in
place of aſhes, an oyntemẽt Eſa. 61. 3, 4
of ioye in ſteed of mour-
ning, a Garment of praiſe in
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lievv of a broken ſpirit, that ye may be called the oakes of righteouſnes; that as the plants of Iehoua yee may glorie; that yee may builde the auncient vvaſt places, that ye may reſtore the old deſerts; that yee may renew the deſolate cities, the deſerts of manie generations.

Accept then (Chriſtian Madames) from thankefull heart, and reuerent hand, this little booke concerning the excellencie of Chriſt Ieſus, preſented vnto your Ladiſhips,

(not

(not for that I ayme at anie preferment, or such by-markes as it were) but onely for the causes before alleadged. Vouchsafe to protect it with your fauour, to pardon the defects and faults therein escaped: to conclude, to profit by the mysterie therein described. Being now assured you will doo aboue that which is requested, I most hũbly commend your Ladiships to the tuition and heauenly blessing of that good God, who hath so loued man in his Sonne Christ Jesus, as to prepare for him, those thinges which neither

neither eye hath seene, nor eare hath heard, nor heart conceaued: to whome therefore be all

1. Cor. 2. 9. *praise and glorie for euer & euer, Amen, Amen.*

November. 17.

Your Ladiships most humble welwisher to command in the Lord Iesus.

P. M.

The excellencie of the mysterie of Christ Iesus.

1. Tim. 3. Chap. 16. ver.

And that *mysterie of godlines is great* by one assent, *God* hath been *manifested in the flesh, iustified in the spirite, seene by the Angels, preached among the nations, beleeued in the world, and receiued vp in glorie.*

THe drift of the Apostle *Paul* in this most precious sentence, is to moue *Timothie* to behaue himselfe verie religiouslie and reuerentlie in the

church of God, as may appeare both in the beginning of the verſe, immediatlie before ſet downe in this chapter, and in the latter ende of the ſixt verſe of the next Chapter. One argumẽt to this intent and purpoſe, hath bin already brought by him in the laſt wordes of the former ſentence: whereof this is the effect: ſeeing the houſe or Church of God, whereof thou art a Miniſter, is not a ſinagogue of error, or a temple of types & figures, but a prop or pillar of truth: thou art as a patterne of the Chriſtian flock, to walke verie orderlie, religiouſly and holylie, in all reſpects. Another reaſon tending vnto the ſelfe ſame end, is contained in this concluſion of the Chapter, whereof this is the ſumme: foraſmuch as the Goſpell is a moſt excellent myſterie, it behooueth thee, a ſteward of ſuch ſecrets, to ſhew

all

all wisdome and faithfulnes in the course of thy conuersation, and in the execution of thy ministerie.

Now the excellencie of the Gospell is partly affirmed, and (as it were) inlarged by degrees, in the sixe first words of this verse, being these, *And, that, mysterie, of godlines, is great*, without doubt: partly prooued and confirmed by sixe seuerall reasons in the latter ende of the sentence, which reasons are these; *God hath been manifested in the flesh; iustified in the spirit, seene by the Angels; preached among the nations; beleeued in the world, and receiued vp in glorie.*

The first note here declaring the excellencie of Christian Religion, is the particle or word, *And*: the which not onelie (as a knot) bindeth the former sentence or reason, and this together: but as an exposition of the last word thereof,

which was [*trueth*] declareth, that the maine veritie, which the houſe of God, or the Chriſtian Church, chiefelie and continuallie vpholdeth; is the myſterie of godlines, or faith in Chriſt Ieſus. It was verie needefull for *Paul* to expound himſelfe after this manner, and to inſinuate this matter vnto *Timothie*, and in him to all the faithfull Miniſters and beleeuers of the Goſpell. For elſe, they taking through error their markes amiſſe, and thinking the holding of any truth, a ſufficient proofe or note of this true Church, might conclude the Iewiſh ſinagogue or ſome ſuch like aſſemblie, to bee the houſe of GOD; becauſe therin ſome truth is kept & found: or againe, they running into another extremitie, might raſhly condemne ſome beleeuing and chriſtian churches, (as the Church at *Corinth*) becauſe

cause euen they sometimes erre or dissent about some points of trueth, which yet are of lesse importance.

To the end therefore that all the faithfull may in all times and places, and among all persons, knowe which is the Lords holy campe, resort thereto, and remaine therein; the Apostle sheweth here, that it may alwaies bee discerned by this banner or ensigne of the Mysterie of the Gospell. Those congregations then are vndoubtedly the true Churches of God, which firmelie hold the articles of faith, and soundly acknowledge Christ Iesus to bee the Sonne of God, and the onelie foundation of saluation: howsoeuer otherwise peraduenture they be farre from spotles perfection. Had not the Churches of *Asia* much drosse, and many cracks? Did not the Church of *Ephesus*, somewhat

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Reuel. 1. 2. 3. c.

coole and quench the burning lamp of hir former loue? Were there not ſundry members of the church at *Sardis*, which had names of life on them, but wounds of death in them? How came it to paſſe, that in the Chriſtian aſſembly at *Pergamus*, there were ſuch as held the doctrine of *Balaam*, if that the eye therof did not winke, or was not faſt a ſleepe? And where was the rodde or ſhepheards crooke of the paſtor of the Congregation at *Thyatyra*: when *Iezabel* was ſuffered to deceiue the ſeruãts of the Lord? How luke-warme were euen the beſt waters in all *Laodicea*, when our Sauiour cried out thus againſt the fountaine of them, *would to God thou wert either hot or colde*? Theſe faultes were found in all theſe Churches: yea in the meſſengers ſent vnto them, and therefore in the members

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of them. And yet what are these Churches in his account, who walked in the middest of them, but golden candlesticks? What names dooth he giue to the messengers of these congregations, but *Starres*: so called by him in regarde of their places, and the shining of those graces, which were somewhat dimmed, but not quite quenched? Finallie what promises maketh he, or what speeches vseth he to the members of those belecuing assemblies? but that (vpon condition, that they repented and continued in well doing) they should eate of the tree of life, feede on the hidden manna, rule ouer the Nations, and stand as pillars in the Temple of GOD for euer?

Hee dooth not aduise them to forsake their mutuall fellowship, he dooth not denie them to bee mem-

bers of his bodie, becauſe they did not rent themſelues from the bodies of their Congregations ſo diſeaſed and infected, he willeth them not to diſclaime the eyes which directed them no better, he affirmeth not, that their teachers are none of his Miniſters, their Sacraments no Sacraments vnto him, becauſe his order was not obſerued or executed, and becauſe certaine *Balaams* and *Iezabels* were mingled in the aſſembly with his ſeruants. Yea on the contrarie ſide; notwithſtanding all theſe wants, neglects, diſorders, offences and blemiſhes whatſoeuer, he alloweth and accepteth the good things which were in any profeſſors, and calleth theſe aſſemblies golden candleſticks (as before hath been ſhewed) concluding that whoſoeuer hath an eare, is to heare what the ſpirit ſpeaketh vnto the Churches,

Churches, so that look what iudgement our sauiour Christ Iesus gaue touching the Churches of *Asia*, the same are all Christians to haue of the Churches of *Europe*, not one of which is without some spot or wrinckle. Wherefore let euery one take heede how hee leaueth our assemblies and Christian congregations in this land, least going about to be more straight than the rule, more bright than the sunne, more right handed than the right hand it selfe, to conclude, more perfect than the word of God: whilest he is carefull and endeuoreth to auoide one extremetie, through ignorance or blinde zeale hee runne into another.

Now if those reuolters (which so wander on the right hand, as that they condemne our Christian Congregations which receiue and acknow-

acknowledge the great myſterie of Chriſt Ieſus here ſpoken of) cannot be excuſed, neither are to be iuſtifi-ed in regarde of their error, or raſh ſeparation: notwithſtanding that they neither denie any of the Arti-cles of faith, nor fall downe before ſtockes or ſtones? what is to be ſaid of thoſe recuſants on the contrarie ſide, and as it were on the left hand which are ſuch enemies to Chriſt Ieſus, that Antichriſt is vnto them all in all, and that they embrace the myſterie of all iniquitie and blaſ-phemie, euen the abominable and execrable hereſie of poperie?

Theſe Enemies of the grace of GOD, affirme and vaunt that the Church of *Rome* is the houſe of God, and the pillar of trueth, where-as rather it is indeede a denne of theeues, and a ſea of al impietie and diueliſh apoſtacie or backſliding from

from the faith. But as for the church of *England*, it pleaseth them not, and therefore they either come not at all to our assemblies (because indeed they haue sworne obedience to the sinagogue of Antichrist) or if anie resort now & thē vnto our church, it is for that the Machiuell in their head, hath for the time gotten the vpper hand of the Pope in their belly. They say they beleeue in Christ, yea and in the holy Trinity: but seeing they lay another foundation of saluation, besides the sonne of God, to wit, the abominable idoll of the masse, they cannot be the true worshippers of GOD, yea they must needes be most vile idolaters. They talke much of good workes, but seeing thereby they professe to be saued, as for the same deseruing the fauour of God, and eternall life; the very Publicans and sinners, repenting

ting and confeſsing their ſinnes, ſhal be taken vp into heauen, when they with all their merits ſhall be caſt into hel. They worſhip a paltrie pope, and fall downe daily before grauen images and idols; in the meane ſeaſon they make no conſcience to riſe vp in armes againſt Chriſtian Princes, and to hatch the egges of *Aſps* againſt Gods people. They call thẽſelues Catholiques, as if forſooth they were of the company of true beleeuers, or the right worſhippers of God, but in trueth they are a generation of vipers, which from time to time haue perſecuted, tormented, and put to death the ſeruants of God, and daily thirſt after, & long to ſuck their bloud. It is no maruell then if the fruites of Antichriſt, hate the aſſemblies of Chriſt Ieſus or refuſe to ioyne with vs in the word and the Sacraments, but rather

rather it is to bee wondered at, that the worshippers of the true God, detest not with a perfect hatred, such malitious idolaters as those Papists are, which wish for a day, who haue attempted so many treasons, and beare a false heart against their natiue countrey, besides a bloudy rage against the Religion.

Now as there are such recusants, as (vtterly refusing to come to the assemblies, wherein the mysterie of godlinesse is acknowledged and beleeued) do dangerously keepe out the Arke and house of God, marked with the bloud of the Lambe Christ Iesus; so there are a great number of prophane professors, who imagine themselues to be in the bosome of the Church, when they are indeede in the very bottome of the wrath of God, and who very seldome and sparingly resorting

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ting vnto the preaching of the word and the Sacraments amongſt vs, make as it were an open profeſſion of vngodlines and impietie.

Whoſe heart would not rue to thinke vppon, or beholde this kinde of people, in whom raigneth an vntolerable neglect & contempt of holy things? Theſe on the Sabaoth in the forenoone, peraduenture will be at Church, but in the afternoone at the alehouſe. Once in a twelue month (as at *Eaſter*) they wil come to the Communion, but after the receauing of it, it is their cuſtome to runne into all exceſſe of riot, gadding and madding after their pleaſures and vanities. They acknowledge Baptiſme to be a Sacrament, and bring their Children to Church to bee Baptized, but when the Miniſter commeth to adminiſter it to any infant, they depart from the

the assembly, no more accounting of this sacred seale of the new couenant, than as of some common or prophane washing. They wil not refuse to pray some times, but they wil continually sweare and blaspheme. They deny not altogether to heare Sermons or preaching of the word, but they like better of gaming, dising, carding, dancing, fensing, drincking, and feasting than of that. They doo not condemne the Gospell, nor the exercises of Religion, as reading the Word, singing, praier or such like. But their onelie life is to be occupied rather, in gossiping, in prating, and resorting vnto playes and places of all disorder. Yet those are in their owne eyes, and also in common account of the most, the onelie or best professors of the word, whose waies yet are so impious, & whose prophanenes so apparāt. But

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Heb.10.24. let them take heede, (ſo to conclude this point) how they tread the ſõne of GOD vnder foote, and doo accompt the bloud of the couenant common, whereby they are ſanctified, or be iniurious to the ſpirite of grace: for we know him that hath ſaide, *Vengeance is mine, and I will repaie it ſaieth the Lord.*

The ſecond word here to be conſidered is the Article, *That*, ſhewing in this place, that the myſterie ſpoken of, hath in it ſome ſpeciall dig-
Iohn.1.29. nitie, and excellencie. *Iohn* the Baptiſt pointing to our Sauiour, vſed the ſame worde, or Article to the ſame effect, when he ſaide. *Beholde That Lambe*; the ſame Euangeliſt *Iohn* alſo, going about to put a difference betweene the Meſsias, and o-
Iohn.1.8. ther, calleth Chriſt *that light*. As therefore the ſun comming foorth like a bridegroom out of his cham-

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ber shineth more clearely than al the Starres in the firmament beside: so euen among the other doctrines of the Scripture, this excelleth, wherein the glory of the Heauenly Bridegroome Christ Iesus is presented vnto our view. Furthermore as a pearle far surpasseth pibble stones: so this trueth all the precepts of philosophers, all the sciences and artes set downe in bookes, and studied by men. Seeing then this mysterie is so peerles a pearle, what wise christian marchant is there, who would not sell his pleasures, profits, yea life and all to buie it? Againe who is there so depriued of vnderstanding, who once hauing gotten some sight of it, or right in it, would sell such a iewell for sinne, for honour, for gaine, or for the whole world? The counsaile then of *Salomon* touching this matter is alway to bee remem-

Pro.23.23. bred by euery Christian, *Buie the trueth, but sell it not, euen wisdome, instruction, and vnderstanding.* Now the trueth and wisdome, which the wise King meaneth, is that mystery here spoken of, which Philosophie seeketh, but diuinitie findeth, and godlines possesseth.

Againe, hereupon it followeth, that there is a certaine dignitie and preheminence of the dispensers of the mysteries of the Gospell, euen aboue the ministers of the law, inasmuch as the mysterie of Christianitie, hath in it such a special excellencie, and prerogatiue. For as
2.Cor.3.9. our Apostle reasoneth elsewhere, if the ministery of cõdemnatiõ were glorious: much more doth the ministerie of righteousnes, exceede in glorie. Our Sauiour also affirmeth
Luc.7.28. in the Gospell, not onely that *Iohn* was more then a Prophet, but that he

he which is leaſt in the Kingdome of Heauen is greater than he. For euen as a peece of an oken boord, albeit little worth as of it ſelfe, yet when it hath in it the picture of the Prince moſt flouriſhingly and liuelie painted, is more worth, & more to be eſteemed for that cauſe, than a boord of Cedar, which wanteth the ſame image, or hath it but darkely and rudely purtrayed and drawne out: ſo the miniſtery of the Goſpell, repreſenting our Heauenly Soueraigne Chriſt Ieſus moſt plainelie and cletely, is therefore to be preferred, and in deede more honorable, than the Miniſterie of the Lawe.

Wherefore their condemnation fleepeth not, who in theſe daies are ſo farre of from eſteeming or reuerencing the meſſengers of the word, that they reiect them as the doung and offcouring of the

earth. For if a mortall Prince cannot abide, that his Ambaſſadours ſhould be deſpiſed or abuſed: much more wil the Lord reuenge the contempt, which is ſhewed againſt thoſe, whome hee ſendeth on his meſſage, yea on this glorious and moſt famous ambaſſage of the goſpell. For he hath ſaide in his word, *Touch not mine annoynted, and doo my Prophets no harme. Hee that toucheth you, toucheth the apple of mine eye. He that deſpiſeth you, deſpiſeth me.* Zach. 2. 8.

The third point in this commendation of the Goſpell by vs to bee obſerued, is, that it is a (*myſterie*). The which word in the Greeke tongue dooth ſignifie a ſecret or an hidden matter: it is alſo vſually applyed, to note out thoſe precepts & things, which are ſacred, and chiefelie to bee regarded. But albeit the Goſpell is here termed a *myſterie*: yet

yet the apostles meaning is not, that it is such a secret, as ought not to be communicated to the common multitude. For the Lord enioining his Disciples to teach all Nations, and to preach the Gospell vnto euery creature, whether Male or Female, learned or vnlearned, young or old, in them willeth and warranteth all his Ministers, to impart this Doctrine to all sortes of people. Mar. 16.15

Neither is the Doctrine of the new Testament in any such sorte here tearmed a *mysterie*, as if it were after a more dark manner set down & deliuered vnto vs, than the booke of the Law, or the olde couenant. For *in former ages* (saieth this our Apostle elsewhere) *this secret was not so manifested vnto the sonnes of mẽ, as now it hath been reuealed to the saintes and Prophets by the spirit.* For as one saith verie well, the old Testament is the Ephe. 3.5.

new incloſed in obſcuritie, and the new is the old vnfolded in the light.

Theſe two couenants differ in circumſtance and manner, but they are the ſame, and agree in ſubſtance and effect. But firſt the power of the Goſpell is a *myſterie* to all the reprobate, whoſe eyes the GOD of this World hath ſo blinded, that they cannot ſee the trueth vnto Saluation, neither doo they ſoundlie and continually feele, that they are in Gods fauour: yea becauſe Chriſt Ieſus the root of mortification, and ſanctificatiō is not planted in them, they are vnable and vnfit to euerie good worke.

Tit.1.16.

Secondly, the very matter of the Goſpell it ſelfe is myſticall and ſecret: the beginnings or firſt principles whereof, as the naturall man

1.Cor.2.14

by any light within him, or ſight of the creatures without him cannot perceiue:

perceiue: so neither can the spiritual man (although taught by the word, and lightned by grace) reache or sound the full deapth or bottome. For howsoeuer euery true Christian borne againe by the spirite, alwaies seeth so much of this mysterie, as is sufficient for his saluation: yet none hath attained, or can come to the perfect vnderstanding thereof. There is in deede no skill or trade, although neuer so hard, or full of curious points, which some persons of pregnant wittes, or very quick conceites, are not able soone to learne, or at least by much labour and endeuour so to attaine, that at last they come to the perfection thereof, and excell therein. But as concerning the sauing and bottomlesse knowledge of Christ Iesus, (which is in deede the onlie arte or peece of cunning in the world,) it

ſo farre paſſeth the reach, not onely of men, but of Angels, that no creature is able fully to conceiue it, neither dooth any comprehend it. If any mortal wight euer ſaw the depth of this ſecret, was it any other beſide this our *Paul*, who being taken vp into the third Heauens, heard words, which cannot be vttered, & contrary to his cuſtome magnifieth his knowledge in this myſterie? No other out of doubt, than the beholder of Paradiſe, the ſchoolefellowe of the Angels, the Preacher of the Gentiles: finallie, hee who wiſhed himſelfe accurſed for his countriemen the Iewes. Neuertheleſſe euen this great Apoſtle affirmeth of himſelfe, that hee knoweth but in part and of vs, that wee ſee but as in a glaſſe darkelie. As for the heauenly Angels, why dooth the Apoſtle *Peeter* ſay, that euen they deſire through-

1. Co. 13. 11

1. Pet. 1. 22

throughly to view the *mysterie* here spoken of, if they vnderstand it perfectlie and exactly?

And now then, seeing this secret is hidden from the reprobate, seeing as it is the power of God vnto saluation to the elect, so euen to them it is as a treasure hid (in a great part) in the ground; seeing the Angels prie into the riches of Gods wisdome herein with great delight: concerneth it not euery Christian, to exercise himselfe verie diligently in the knowledge, feeling and practise of this mysterie? Certainelie whosoeuer shall not know God, as he is made knowne in Iesus Christ, as aliens or strangers from the common wealth of *Israel*, shal at the day of iudgement feele the fire of vengeance fal vpon them. Againe, whosoeuer hauing knowne this trueth in some measure, shall careleslie, con-

2. The. 1. 8

contemptuously, willingly, wholy, finally fall from all knowledge, feeling, working and practise of it, can
Heb.6.4. no more bee renued to repentance by any good meanes tending thereunto, than any fruite which hath fallen from the tree can so be set on the bough againe, as that it shall grow theron, or thã a dead man can be recouered to life by Phisick, or an earthen vessell broken to peeces or to powder, bee ioyned together firmelie by the potters skill. For, when the whole lampe of good workes shall quite bee quenched, when all the drops of faith shall bee cast or spurted out, when shipwrack shall be made of the maine stocke of Gods gracious spirite, when the nourishing foode of the word shall bee loathed and reiected, when the strength of hope, concerning a blessed estate at the resurrection, shall vtterly

vtterly be consumed; what repentance can there be: the life whereof is faith; the strength whereof is hope, the food wherof is the word, the fountaine whereof is the spirite, the fruites whereof are good workes?

Nay, in that these prophane backsliders, willinglie push from them all godlines and the Gospell, what doo they herein, but crucifie the sonne of God, vnto themselues, as if he were a vile person, or an euill dooer, piercing him through, albeit not with nayles, yet with most grieuous and innumerable sinnes: yea making a gazing or mocking stock of him, albeit not by putting vinegar to his nostrels, or thrusting his heart through with a speare, yet by vexing his spirit, and not esteeming or trusting in his bloud, as if it had no price or vertue

in

in it, but were like vnto the bloud of beasts or of mortall men.

This is the fearefull estate of backsliders from the Gospell, not of those, in whome many good things are, yea or one sparke of faith or obedience to Gods lawes, is founde and abiding. So wretched is the condition of those, who only haue the braunches of the spirit, not of those, who haue in them the roote of this mysterie, Christ Iesus. For as concerning the right Christians, they are not lampes quicklie quenched for want of oyle, but lightes alway shining in good works; they are not like cookes or tasters, which let not their meates or drinkes goe downe, but such which keep faith in a good conscience, so that it turneth into their spirituall nourishment: they are not partners of the holy spirit for a yeare or two; not bankrupt

Phil. 2.15.

1.Tim.3.9

bankrupt Marchants, which breake vpon a sodaine; but such as abound dayly more and more, and waxe wealthie in spiritual giftes: they are not day-labourers or hired seruants which for a short time onely sit vnder the Lords roofe, or eate at his table; but as Children of adoption, they feede dayly on the word, and remaine in the house of God for euer: they are not such diseased or bedred persons, who faint with weaknes, & die for want of breath: but being strengthened by hope in the inner man, they more than conquer like valiant Captaines, getting the victorie ouer sinne, satan, and all temptations. Now this happie estate they attaine vnto by the seeing of the height, depth, length, breadth, and that knowledge of the loue of Christ, which surpasseth all knowledge.

1. Cor. 1. 5. 1. Tim. 6. 18

Psal 23. 5. 6.

Ephe. 3. 16.

Rom. 8 37.

Ephe. 3. 18.

Where-

Iam.1.25. Wherefore, whosoeuer shall looke into this glasse of the Gospel, so reuerently, earnestly and continuallie, that he shall be transformed
2.Cor.3 18 into the image of Christ, from glorie to glorie, as by the spirite of the Lord: he shall be by so much farre of from the miserie of reuolters,
2.Pet.1.8. by how much hee profiteth in this mysterie, and by so much nearer vnto heauely happines, by how much more carefully and happilie, he walketh in this way leading thereunto.
Heb. 5.11. 12,13,14. 15. Wherefore also euery one ought to be, not a rude or young scholler, but well learned in this secret, not a childe or babe, but a strong and olde man in the mysterie of Christ, both as concerning the knowledge, feeling and practise thereof.

4 In the fourth place it is to be obserued, that Christian Religion is not onely here called a secret, but a

mysterie

mysterie of godlines, or of the right worship of God. The Ministerie of the leuiticall Priesthoode, and the whole seruice of God vsed by the Iewish people, was a patterne of godlines. For first, there was among the Israelites & ouer them, an high Priest, consecrated with sundrie solemne ceremonies, as namely, anoynting of him with oyle, putting the bloud of the Sacrifice on the lap of his right eare, & vpon the thumb of his right hand, & vpon the great toe of his right foote, to conclude, clothing him with most pretious and glorious garments. Now his office was, once a yeare to enter into the most holy place, and to offer vp giftes & sacrifice vnto the Lord, as also to dresse the lampes, and to set them before the Lorde, and to burne incense before him, and to weare before him an Ephod.

Exod.29.7. Leuit.8.23 Exod.29.5. Heb.9.7. Heb.8.3. Leuit.24.3 1.Sa.2.28.

Secondly,

2 Secondly, there were inferiour Prieſts of the ſonnes of *Aaron* alſo,
Num. 4. 16 whoſe ſeruice was, to teach, to pray, to ſacrifice continually, to offer in-
Mat. 2. 7. cenſe, to preſerue the oyle, to looke vnto the holy veſſels, and to doo other ſuch workes. Thirdly, the reſt
3 of the Leuites, which deſcended not from *Aaron*, but from *Gerſhom* and
1. Cron. 1. 13 *Merari*, were appointed to ſundrie offices: ſome to play vpon inſtruments of muſick in the temple, ſome
Rom. 2. 17. 11. 27. to ſing, ſome to keepe the doores, ſome to other ſeruices. Laſt of all
4 the Iewiſh people being all, firſt circumciſed, brought their beaſtes to ſacrifice, and their other giftes to offer, receiued the Paſſeouer, and walked in thoſe ordinances and ſtatutes, which the Lord had preſcribed vnto them.

All theſe were worſhippers not
Luk. 1. 6. of idols but of the true God, following

ing

ing and performing in their seruices, not the inuentions of men, but the prescript and ordinances of the liuing Lord. Wherefore this pollicie of the Iewes, (I say) was a patterne of godlines; but the substance of it is onely to be found in the gospell, and in the Christian Church. For first of all, ouer the Christian assembly of the faithful, there is not a sinful, but an holy and perfect high Priest, who hauing been anoynted with the oyle of gladnes aboue his fellowes, and consecrated by afflictions and bloud in his hands and feete, hath not onely offered praiers and teares to God, but sacrificed his owne soule and body: which hauing rightly done in all respects, now he maketh intercessiō in such sort to his father, that he cannot but grant to euery one of the faithfull, whatsoeuer is needefull for him.

Heb 7.26.

Luk.24.39

Heb 5.7.

Rom.8.34.

Moreouer al Christians by him are made (as it were) princely priests vnto the Lord, leuites to laud him, and Iewes in the spirit to worship him, so that euery beleeuer practiseth godlines in a mystery, and performeth the right seruice of God in an excellent manner. Dooth not the Christian, of what calling soeuer, as a Priest spirituall, not onely offer vp his heart, but his whole bodie, as an holy, liuelie and acceptable sacrifice to God? Approacheth he not by faith vnto the throne of grace? Dooth not he pray for himselfe and others with grones, which cannot be expressed? Dooth he not take heed, that hee quench not the Spirit? Singeth he not Psalmes and hymnes with spirituall songs in his heart vnto the Lord? Laboureth hee not to keepe the doores of his lippes from corrupt speach? Is not he

2.Pet.2.5.
Ephe.5.19.
Rom.2.29.
Rom.12.1.
Rom.8.26
1.Thes.5. 19
Col.3.16.
Psal.141.3.

he circumciſed inwardly, or dooth not the Spirite write the lawes of GOD in his heart? Certainely let Chriſt Ieſus once dwel in the heart of any by faith, and he will foorthwith make that man to walk in performing ſincerely (though not perfectly) euery one of the commandements of the Law. For firſt of all, the Chriſtian cannot but know the father, whoſe ſonne dwelleth in him: neither can he but truſt in his Sauiour, who ſhed his bloud for him. As for the holy ſpirit, which hath beſtowed the riches of his grace on him, he muſt of neceſsitie both loue and reuerence his Maieſtie, and ſo conſequently acknowledge, feare, loue, and truſt in one true GOD in three perſons. Now ſeeing the Chriſtian hath but one Maſter, Prophet or lawgiuer, hee will not for all the goods in the

2. Cor. 3. 3.

Rom. 8. 10
Iam. 2. 11. 12.

Ioh. 14. 9.

Rom 8. 32.
Pſal. 16. 7. and 116. 1.

Iam. 4. 12.

world once bow the knee to Anti-
christ, neither wil he receiue any in-
2.Cor.6.11 uentions or traditions of mã, which
apparantlie are contrarie to the doc-
trine of Christ Iesus.

Moreouer, seeing that prince go-
Heb.12,28 uerneth him, whose kingdome can
not be shaken, he hath a power of
seruing God with shamefastnes, and
warines, whereby it commeth to
passe, that he banisheth othes and
blasphemies out of his mouth, nei-
ther taketh he the grace of God in
vaine: but when he vseth the Sacra-
ments, beholdeth the creatures, or
1.Th.2.13. heareth the word, suffereth all these
as wholesome medicines to haue in
him due operations. Againe, in as
much as his heauenly captaine hath
brought him into the Lords rest, he
is so farre off from prophaning the
Sabaoth day, by absenting himselfe
from the publique exercises of reli-
gion,

gion, or by working, or loytering, Heb.4.8,9,10.
that euery day is to him as a ſanctified Sabaoth, inwardly exerciſing himſelfe from time to time, in praying and practiſing the will of God, labouring not to walke in his owne Eſay.58.13
way, nor to ſpeake a vaine word. To conclude, he maketh conſcience of deſpiſing any ſuperiors whoſoeuer, of not gouerning his inferiors Col.3.18.&c.
aright, of being angrie, quarrelling, Mat.5.22.&c.
and fighting, of being intemperate, or vnchaſt in geſtures, ſpeeches, diet and apparell; of couetouſnes, ſloth, vnthriftines and deceipt, of ſlaundering, lying, reuiling, taunting, yea euen of deſiring, wiſhing, or thinking euill; becauſe not onely a vertue of mortification, but a power & Col.3.1,2,3,4,5.
ſtrength of ſanctification, preſerueth and guideth his ſoule and body. And is not this then the beſt and the chiefeſt godlines in deede, yea

is not this the onely right and ex-
Rom.12.1 cellent manner of ſeruing of God?

Iopcrie Now hereby it appeareth that poperie is but a counterfaite of pie-tie, and not ſo much as a patterne thereof, as was the Iewiſh policie or order of ſeruing God. That here-
Pro.9.13. ſie (as the fooliſh woman ſpoken of in the Prouerbes) is very full of words and motions, with queſtions about the true worſhip of GOD, which it knoweth not. Oh how zealous are the maſſemõgers about their vnbloudy ſacrifice, which hath coſt ſo much bloud? They acknowledge a ſacrifice; it is wel: and ſacrificing prieſts, ſuch are al Chriſtians: and an altar, it is true, wee haue a ſacred ſanctuarie Chriſt Ieſus. But the bread forſooth muſt be turned into the body of Chriſt, and his body muſt be offered vp againe, a ſhaueling muſt be the ſacri-

ficer,

ficer, such a one, who (as if he were a worker of feates) can turne about in a circle, and occupie his fingers about making crosses, cast his armes all abroad, lift them vp and pul them downe againe, mumble vnto himselfe, and by and by speake vnto others with a loude voyce; whisper a while to the bread, and thē break out into a shrill note or song.

But to let such popish and apish toyes passe, true godlines consisteth not (as hath been shewed) either in humane traditions, or wil worship, or in bodily exercises, as abstaining from meates, drinkes, sleepe, or such humbling of the body, (as it is separated from the mortifying of the soule,) nor in a bare profession of the trueth, but in faith in Iesus Christ, and obedience to his lawes, both inwardlie and outwardly performed. 1. Tim. 4. 8 2. Tim. 3. 5

The fift poynt to be considered by vs in this commendation of the Gospell is, that the mysterie of godlines is *great, excellent, or notable.* It is first of all very great in fame, and renowme, according as the Prophet sheweth: when going about to intreat of the mystery of the incarnation, the sufferings and the glorifying of the sonne of God, hee crieth out twice in one Psalme. *O Lorde how excellent is thy name throughout the world!* But againe, the Gospel is as great in fruite, as it is in fame, in regarde whereof it is truely called *the Power of God vnto salvation, the wisdome of God,* finallie, *the word of life.* For this is eternall life to know the true God, and him, whome he hath sent Iesus Christ. The magnificence of this mysterie furthermore appeareth; in the figures and types of the Lawe, as the tabernacle,

Psalm. 8.
1. Cor. 1. 24
Rom. 16.
Ioh. 6. 68.

the

the temple, the red sea, the cloude, the manna, and the redemption of *Israel* out of *AEgipt*. For if the figures were so excellent, what is the body? If such glorious things are spoken in the scripture of the types, what may be thought of the trueth it selfe? To be briefe, the spouse in the diuine booke of the song of songs, playing (if I may so speake) the very blab, and blazing to al men the secrets of hir loue, telling that Christ Iesus is white and ruddie, the chiefe among ten thousand, that his head is as fine golde, his lockes curled and black as a Rauen; declareth plainely, and sufficiently witnesseth, that this mysterie concerning Christ and his Church, is great indeed. It is, as hath been shewed, very great in fame (for the *sound of it hath gone throughout the world*) great also in fruit, (*For it maketh*

The Song of Songs. 5. 10, 11.

Ro. 16. 18.

keth wiſe vnto ſaluation) moreouer
1. Tim 3. 15 great in quality (for hereof the types
Col. 2. 17. of the law are euen but ſhadowes):
but laſt of all it is furthermore ſo
great in quantity, that the moſt skil-
full Geometrician in the World, is
not able to take the meaſure of it by
any meanes, for that is altogether
Ephe. 5 8. infinit.

The Prophet ſpeaking of this matter in the Pſalme and directing his ſpeech vnto the Lorde, ſayeth
Pſal. 3. 6. thus. *Thy mercie O Lord reacheth vnto the heauens, and thy trueth vnto the cloudes, thy righteouſnes is like vnto the mountaines, thy iudgements are like a great deepe, O Lord thou ſaueſt both man and beaſt.* Indeede our Apoſtle *Paul* writing to the *Epheſians*, affirmeth, that he prayed for them vnto the Lord, that they might bee able to comprehend with all the ſaints, that height, length, breadth and depth,

depth, which reacheth to the heauens, to the seas, to the ends of the earth, and the furtheſt partes of the World. But he meaneth not in this his ſupplication, to ſhew, that any is able to attaine vnto the perfection of this knowledge, which paſſeth all knowledge, but onely hee wiſheth, that the *Epheſians* may haue an abilitie or gift from aboue, to ſee theſe meaſures in an acceptable meaſure for their comfort and the fortifying of their faith. For ſpeaking of himſelfe in his epiſtle to the *Philippians* (who ſaw no doubt into this myſterie, as farre as any mortall man) hee profeſſeth that he had not yet attained this knowledge, neither was perfited, but that he did follow after the ſame to apprehend it. The wiſe Agur alſo intreating of this matter, not onely confeſſeth that hee had not learned this wiſ- Phil. 3. 12.

dome,

dome, or knowledge of holie things: but demaundeth the queſtion, *Who hath aſcended into Heauen, and deſcended thence? Who can gather the winde in his fiſt? Who can binde the Waters in his garment? Who can eſtabliſh the borders of the earth? What is the name of ſuch a one? and what is his ſonnes name?*

Pro 30.1.2 &c.

In the which words (as it ſeemeth) that great clarke or Prophet intendeth to ſhew, not onely that none knoweth the father, but the ſonne, and he to whom the ſonne will reueale him, but that none perfectlie knoweth either of thē both, as may appeare in that he ſaieth, there is not any, which can meaſure or rule theſe great creatures or elements, namely the earth, the waters, and the ayre, & in that he asketh what the name of the Father and of the Sonne is?

Seeing

Seeing now the mistery of the gospel is so great, yea in al respects so excellēt, it behoueth the dispēsers therof, with great care & conscience to execute that holy ministery, whervnto they are set apart. For how els shall they bee able to answer in any respect vnto that honorable functiō whereunto they are called? Yea how can they but staine and pollute the peerlesse pearle committed to their trust, to keepe and carrie? It behoueth them therefore, first of all, as wise builders, chiefelie and especially to lay the foundatiō Christ Iesus, and to declare vnto their people the articles of faith, which are the maine and principall pillers (as it were) of the spirituall building. Secondly, as the foundation is noble, so vpon the same, not the wood, hay, or straw of Rhetoricall, Philosophicall, or humaine skill or eloquence,

The Duties of Ministers. 1

1. Cor. 3. 10

2

quence, but the golde, siluer and precious stones, of a simple, graue, and spirituall maner of teaching, is to be laid. Thirdly, the affection & iudgement of the interpreter of the word ought alwaies so to be sanctified & vpright, as that, in as much as hee dealeth with the Lords oracles, he mangle not, nor wryth or wrest the Scripture, but cut it aright, as the priests, vnder the law, did the things, which were offered and sacrificed. To conclude, seeing an euill ende dooth make the best actions, that may be, abominable, if the Gospell be taught of enuie, of vaine glory, of flattery, or misapplied by such sinister intents or purposes, then it is not handled according to the nature or dignitie of so heauenly a doctrine, but abused and polluted by mans corruption.

3

1. Tim. 2. 15.

Phil. 1. 15.

Likewise as the teachers of the Gospell

Gospell ought by so much the more faithfully and watchfully deale in the Lords oracles, by how much the mysterie of Christian Religion excelleth the pollicie of the Iewes: so the hearers of the doctrine of christ Iesus ought by so much the more attentiuely hearken vnto, and reuerently receiue the message of their Ministers, by how much greater grace is offered vnto them now, than was in olde time to the Israelites. For if euery transgression and breach of the Law, receiued a iust recompence of rewarde, how shall they then escape, if they neglect so great saluation, as is offered in the Gospell? They are therefore to know, that they are not to heare such as teach any false Christs, or denie the foundation of Christian Religion, either expressely or by consequence. For they are not so much Heb. 2. 1.

much as to goe out vnto them, they are not to bid them God speed, not
2 Ioh. 1. 10. to receiue them to house, neither yet to thinke them otherwise than
Gal. 1 accursed. Secondly, they are to heare all those, who truely teach Christ Iesus crucified, without preferring of persons for outward respects, or holding on *Paul*, *Cephas*, or
1. Cor. 3. 12 *Apollos*. But especially they are to heare, reuerence, and ordinarilie to resort vnto, those ordinary sufficiẽt preachers, which the Lord in his prouidence hath placed ouer them.
Heb. 13. 17. *Obey* (saieth the Apostle to the Hebrewes) *your guides, and submit your selues vnto them: for they watch for your soules, that they may doo this with ioy, and not with sorrowe, for that is vnprofitable for you.*

But how doo they obey their ordinarie watchfull teachers, who do not so much as vse to heare them

scant

scant once in a moneth, nay in a twelue moneth? *We beseech you brethren* (saieth *Paul* to the *Thessalonians*) *acknowledge those who trauell among you, & rule ouer you in the Lord, and admonish you, and esteeme them more than most exceedingly, in deare vnto you, for their work sake.* Let therefore all to account of their ordinary teachers, as *Paul* aduised the *Thessalonians* to esteeme those Pastors or Preachers which laboured among them: and as the *Philippians* stood affected toward *Epephroditus* their peculiar shepheard, whom the Apostle made hast to send back vnto them, that they at the very sight of him might reioyce. For what? Is the Minister bound, trowe we, and commanded by God, ordinarily to teach, and to expound the word: and is the hearer priuiledged from resorting vnto his sermons diligently,

1. Thes. 5. 12.

Phil. 2. 28.

Heb. 10. 25

and ioyning with him in publique praiers? Shall the bloud of the flock berequired at the shepheards hands, if he bee dumbe, or slothfull: and hangeth there no woe ouer the head of the sheepe, if they stray out of the folde, or refuse to heare the voyce of their shepheard? Dooth the louing Wife preferre her Husband in loue before all other, how beautifull soeuer? Dooth the souldiour waite vpon his Captaine, although other in the host be stronger than he? Dooth the seruant attend on his Master, albeit others are more honorable? Finally, doth the Child keepe in, and like best of his fathers house, notwithstanding, that there be many, which keepe better tables? And wil not Christians, like best of their ordinarie teachers, and cleaue vnto their peculiar and alotted Ministers, albeit they perceiue

Ezech. 33.9

in

in them some wants or infirmities, or see greater graces or gifts shine in the candles or starres of other Churches.

But moreouer, it is not sufficient for a professor of the Gospell to heare vsuallie his true and faithfull shepheard, and to proceede no further: but he must take heede also, what hee heareth, as our Sauiour exhorteth. Yea and after what manner he heareth both him and other, hee must heare the Word, not foolishlie, but wisely, applying euerie good Doctrine and exhortation to himselfe; not carelesslie, but reuerentlie, as the Worde of GOD, and not of man: not senselesslie, but with feeling, taking a delight therein, and following with affection euerie tune thereof. Finally, not doubtingly, but with faith,

Col. 3. 16

1. Thes. 2. 13

2. Cor. 7. 7, 8, 9, 10, 11.

Heb. 4. 2. beleeuing that euerie promiſe, and threatning of the word, ſhall ſurely come to paſſe. After ſuch a ſorte Neh. 8. 1. &c. the people in *Nehemiah* his time heard the word both read, opened, and applied by *Ezra*, and the *Leuits*. For then, whilſt the Lawe was in reading, the eares of all the people were attent; in the time of praier, they lifted vp their hands, and bowed downe their bodies. Finally, when the threatnings of the word were applied by Preaching, they fel a weeping; and when againe they were comforted by their teachers, they reioyced.

Heb. 2. 1. But now, although our attention and reuerence ſhould exceede theirs, (as the Apoſtle ſheweth) yet it is farre behinde the ſame. May what confuſion and irreuerence, almoſt in euery congregation, is not to be ſeene amongſt vs? Doe not vſuallie

vsuallie (O irreligious times) some talke in the midst of the exercises of Religion, some run out of the Church before the Sermon be ended, some sleep in their pewes, some turne the eyes of all vpon them by their strange and masking apparell? Finally, almost all shew some signe of neglect or contempt of the word of God, or other? But to let these passe, the true Christian hearer, will not onely bee carefull to heare the word in a right manner, but to resort thereunto with an holy intent and affection. For as *Salomon* Pro.21.27. sheweth, *The sacrifice of the wicked is abomination vnto the Lord: how much more, when he offereth it with an euill minde?* The Christian then desireth the sincere milke of the Word not to cauill at it, no, nor to knowe it onelie, but to growe thereby. This, 1.Pet.2.3. (if it were considered, as it ought to

bee) would make those, who often resort to the hearing of Sermons,
Iam. 2.26. not onely talkers, but practisers of Religion, not onely discerners, but
Psal.119. haters of sinne, not onely such as de-
104. light in good exercises, but perfor-
Psal.119.9. mers of holie dueties, not praisers onelie of their teachers in wordes,
2.Cor.3.1 but commenders of them by their
2 liues and conuersations. For in deede he is the best hearer, which washing his specks and spottes by the Lawe of libertie, is by hearing transformed into the image of Christ, and hee most commendeth his teacher, whose heart and life is written and grauen with the letters of faith and repentance.

Now to come to the last point or note of the excellencie of the Gospell, it is affirmed here to bee great *by one assent*. True it is in deed that a great number of prophane people,

people, make no account of the Gospell, being either Dogges or Swine, despising and abusing pearles and holy things. But as concerning the true members of the Churche, euerie one of them with heart and hand subscribeth to this Doctrine, so that according as *Esay* notablie expressing this matter hath foretolde, *This man saieth I am the Lordes, and this man calleth himselfe by the name of Iaacob, another writeth with his hand, I am the eternals, and nameth himselfe by the name of Israel.* Euident it is also, that manie Heretickes haue oppugned, and doo denie the verie articles of our faith. But what the instruments of Satan say or gainsay, is not to be regarded. This is that, which here our Apostle would declare, namely that al the Lords faithful seruãts & messengers haue with Mat.7.6. Esay.44.5. 1.Tim.4.1

one voyce receiued and publiſhed, and are with their liues and bloud ready to ſeale the truth of the Goſpell. To conclude, it cannot be denied that there are diuers truthes in the word, which true Chriſtians with one conſent yeeld not alwaies vnto. For either they vary one from another in the expoſition of ſome places of Scripture, or they differ in iudgement about queſtions of lawfulnes or vnlawfulnes, of order or diſorder, or they diſſent in ſome inferiour points of trueth (If I maie ſo ſpeake) which yet are not to bee oppugned, yea are by all meanes on the contrarie ſide to be imbraced, held faſt, and preferred before golde or ſiluer, or the whole World. But oftentimes it is to be ſeene, that euen thoſe, who in interpretations of certaine ſentences in the word, and in opinions touching

Ro.14.1,2.

1.Cor.14. 31,32,33.

1.Cor.7,8, 9,10,11. chapters.

Mat.5.19

Exo.10.26

Act.15.39.

touching things lawfull or vnlawfull differ furtheſt aſunder, concur and conſent together moſt nerely and fully in the Articles of the faith, the principles of the Goſpell, and all the fundamentall grounds of Chriſtian Religion. Whereby it appeareth that the vnitie of the members of the Catholick Church conſiſteth not in thinking the ſame things alwaies, or liking the ſame perſons, but in the generall conſent, which is giuen vnto the myſterie of Chriſt Ieſus. In deede all are to labour to the vnitie of the ſpirit, to iudge and ſpeake euen al one thing; but in this world ſuch a perfect knot ſhall neuer be knit. But although Chriſtians diſagree ſometime in affections or opinions: yet there is alwaies among them ſound vnitie in deede, becauſe they maintaine one maine veritie.

Ephe. 4.13.

1. Cor 11. 19

Ro. 12. 4. 5

Neither

Neither by reaſon of diuiſions, which muſt be, and haue been in al ages, among beleeuers and profeſſors of the Goſpell, is there iuſt cauſe giuen vnto any to departe from the Church of GOD, or to doubt whether there bee at all any certaine ſauing trueth, or to ſaye, there are ſuch diſſentions in the World, that a man cannot knowe what to beleeue. The Virgin *Marie*, *Simeon*, *Elizabeth*, and the Diſciples ſaw the ſauing and the certaine trueth, when the ſinagogue of the Iewes erred euen touching the Meſsias, and was diuided into diuers moſt peſtilent and contrarie ſects. The Chriſtians in the daies of the auncient Fathers ſawe the truth, and walked in the right way, when the *Arrians*, *Eutichians*, and ſuch other Hereticks ſpread their poyſon throughout the whole world.

Luk. 1, 2, 3. chap.

world. Now then, to doubt whether there bee any certaine trueth, (whē the articles of the faith are receiued by one assent, and the Churches of *England*, *France*, *Scotland*, and the Lowe Countries subscribe vnto the Doctrine of the Gospell, and when manie Martyres haue of late sealed the Doctrine of faith with their bloud, yea diuers liuing Martyrs confirme the same by word and deede) is to call into question, whether there be a Sun in the Skie, and to doubt whether it shine in the firmament at noone day.

Har. con. apolo. eccl. Angl.

Thus wee see the former parte of this sentence laide open before our eyes, wherein that excellencie of the Gospell is by sixe wordes plainelie affirmed, the which in the second part of this verse is confirmed or prooued effectuallie by sixe forcible reasons. All these arguments

ments together with the former words, may briefelie be caſt after this ſort into one frame of proofe, whereby the whole matter intreated of in this ſentence may yet more euidently be declared and more fully concluded.

That trueth, wherein is ſhewed and whereby is prooued that God hath been manifeſted in the fleſh, iuſtified in the ſpirit, ſeene of Angels, preached among the nations, beleeued in the world, and receiued vp in glorie, is great by one aſſent and without all controuerſie.

The myſterie of godlynes is that trueth, wherein al theſe things are ſhewed, and whereby they are demonſtrated.

The myſterie of godlynes therefore

fore is great by one aſſent and without all controuerſie.

The laſt part of this reaſon hath in the beginning of this ſentence been ſet down, which ought not to ſeeme ſtrange vnto any, namelie that the concluſion is ſet in the firſt or ſecond place, ſeeing this is an vſuall thing both in the Scriptures, and in all good Writers.

The middle part of the proofe is contained and expreſſed in the concluſion of this ſentence, which now we are to proceede vnto and conſider. The firſt part of the ſillogiſme is included in the laſt words of the verſe going before, wherein was affirmed, that the whole Church of God vpholdeth this excellent truth. Now although the Apoſtle had not inſinuated any ſuch matter, as that the trueth, which teſtifieth or proclameth

claimeth ſuch wonderfull and profitable things, as here are ſet down, is great by one aſſent, or without controuerſie: yet this is ſo cleare a a point, that it ſeemeth to bee written with the beames of the ſunne, & not to neede any further ſpeach or proofe.

To the end then we may not goe about to light a candle where it ſhineth clearely & brightly, but be led forward (as it were) to perfection, and to the ende wee may the better vnderſtand, this chiefe principle of Chriſtian Religion, *God hath beene manifeſted in the fleſh*, let vs a while conſider the nature of the heauenly godhead. As cõcerning the power, wiſdõ, & Maieſty of the godhead, it is in ſome part or ſort made known vnto vs by the creatures, and eſpecially by the Scriptures. Wherefore whoſoeuer ſhall ſay with *Pharaoh*, *I*

Rom. 1. 19.

Exod. 5. 2.

knowe

knowe not God, shall shew himselfe herein a lier, or a prophane person. But as touching the nature or form of the Lords being, it is a thing so incomprehensible in it selfe, that men are by no meanes able fullie to vnderstand it: yea, without Christ they cannot (saue onelie in small measure, & darke manner) conceiue what it is. For that knowledge of God, which is conueighed into mē onelie by certaine titles giuen him, or by the creatures, is but such a cōceauing of his Maiestie, as the patternes of things in this world, leade the minde vnto, and ingender. As for example, when the Lord is called *the Lord of Hosts*, in this title we rather see his works than him, or if wee see him in any measure, it is by the helpe of earthlie creatures, & by comparison, (as it were) not simply by himselfe. Againe, when we conceiue

1. Tim. 6. 16.

Rom. 1. 20

ceiue him as perfectly wise, iust & mercyfull, wee rather rise to the knowledge of his effects, than of his being, by the consideration of these vertues, which being in men by measure, are properties and qualities onelie, howsoeuer being in GOD without measure, they are things essentiall. Now as touching the great titles of *Iehoua*, the eternal, I am, or I will bee, and such like, whereby God in scripture is often called, they shew by those creatures, which are substances, mouing and subsisting in the World, that the Lord hath a being by himselfe, and for himselfe, but that he is a perpetuall, infinite, vnchangeable, & glorious essence, cannot so well be gathered by the sight of fraile, mutable and base creatures, as is manifested by Christ Iesus, both God and man, who is the same to day and to morrowe,

Act. 14. 16, 17.

Exod. 3. 14

Iehoua

Reu. 1. 4.

1. Pet. 1. 24

The gospel of Iohn. 1 18

Heb. 13. 8

towe, and for euer, and in whome the whole Godhead dwelleth bodily.

Neither in deed ariseth vnto man any sparke of sound comfort at all, out of the beholding of the nature of the godhead alone, as it is seuerally or confusedly considered by it selfe without Christ, but rather so glistering a light and flame is able to cause the most strong and piercing eye in the world to dazle; and the most hardie and valiant heart to quake for horror. Wherefore we are alwaies, when wee turne our sight toward the Godhead, with a certaine reuerent and discerning spirit, to looke vpon three persons hauing their being therein, as vpon three Sunnes in one, (if I may so speake with that profound diuine *Nazianzen*, who oft most singularly writeth of this matter) all of the

Ephe.4.18.

Rom.2.1.

Mat.2.19.

ſame nature, glorie, eternitie, and perfection.

The firſt of theſe perſons is the
Mat.3.17. father, who as he is without all beginning, ſo this perſon cauſed from
Heb.1.3. all eternitie the two other perſons, and this father worketh from himſelfe by his ſonne, and by his ſpirit. The ſecond perſon is the ſonne, who, as he was eternally be-
Ioh.3.16. Heb.1.3. gotten by the perſon of the Father only: ſo from him as the fountaine, being himſelfe as the ſtreame, hee worketh by the holy Ghoſt, as the conduit pipe (if that I may ſo ſpeak) and by earthly things in ſome rude ſort ſhadoweth out theſe heauenly, which nothing in the World can fully or in all reſpects repreſent or
Ioh.15.26. expreſſe? The holy Ghoſt is the third perſon in trinitie, proceeding from the Father, and the ſonne, & working from them both immedi-

atlie,

atlie by himselfe, in such sort, as that not onely he quickeneth the whole worlde, but sanctifieth the whole Church. For he, euen he, repleniſheth with graces the Angels, he inſpireth the Prophets, hee teacheth the Lawgiuers wiſedom, he ſanctifieth the Miniſters of the word, he maketh Captaines valiant, he abſolueth the innocent, hee aduaunceth thoſe that are modeſt, hee worketh gifts of healing, hee reuiueth the dead, hee looſeth the captiues, hee maketh ſtrangers children by adoption. If he finde a beleeuing Publican, he maketh him an Euangeliſt. If he be in a Fiſher man, he frameth him to be a Diuine. If he get a repentant perſecutor, hee appoynteth and faſhioneth him to bee an Apoſtle of the Gentiles, a preacher of the Goſpell, an elect veſſell. By him the weake are made ſtrong, the poore

Baſil. homil. de fide

rich, the ignorant and thoſe which are void of eloquence become euen wiſer than the wiſeſt. Al the which workes with infinite more are alſo wrought by the Father & the Son, and not onely by the holie Ghoſt: but as theſe three perſons are diſtinct in properties, which cannot be communicated to each other, as the Father, in that he is vnbegotten, the Sonne begotten, the holy Ghoſt proceeding: ſo they differ in the manner or order of their workes, which in common they put into execution, ſeeing the Father beginneth the worke from himſelfe, the Sonne worketh it from the Father by the ſpirit, the holie Ghoſt perfecteth it from them both by his owne immediat hand, and laſt ſtitch as it were.

1.Ioh.5.17

1.Cor.8.6

But becauſe the name of *God* in this place, as elſewhere in the ſcripture,

ture, is restrained to the second person in the Trinitie, namely the Son, withdrawing our eyes frō the two other persons, and onely fixing our sight vpon this lampe of all our ioy, and garland of our comfort, let vs consider a little longer his eternall generation or begetting. For when here it is said, that *God hath been manifested in the flesh*, the meaning of the Apostle is not that either the father or the spirit euer tooke our nature on them: but onely that Christ the naturall and eternall sonne of God, taking to himselfe the seede of *Abraham*, was subiect vnto all humane infirmities, sinne onely excepted. After the like manner by this our Apostle is the name of God being common to all the three persons, so vsed in the *Acts*, as that it is onely meant of the second person, when he willeth the Elders of *E-*

pheſus to feed the Church of God, which
Act. 20. 28. *he hath purchaſed with his owne bloud.*
But, I ſay, before wee come to conſider the conception or birth of Chriſt, the which had a beginning in time, order requireth that in the former place we view his heauenly generation or begetting from all eternitie.

The author of the Epiſtle to the *Hebrewes*, calling this ſecond perſon *the brightnes of his fathers glorie*,
Heb. 1. 3. declareth, that euen as the Sunne in the Skie naturallie begetteth the bright beame: ſo GOD the father not onely of his will, but by nature begat his Sonne, the bright beame of his glorie. The ſame Apoſtle calleth alſo the Sonne of God, *the grauen image of his fathers perſon*, euen as the Lord himſelf in *Exodus* termeth
Exo. 23. 21 him the Angel *in whom his name is written*: no doubt, becauſe the perſon

ſon of the Father is wholly imprinted in, & expreſſed by the perſon of the Sonne. In ſome ſuch like ſenſe by our *Paule* to the *Coloſsians*, hee is termed the image of the inuiſible God, his father, whom indeede hee doth ſo reſemble, and ſo liuelie repreſent in all reſpects, that rather he ſeemeth the ſame with his father, than like vnto him, being herein vnlike vnto naturall children of this world, in that they in part only are like vnto their mortall parents, but he in eternitie, nature and vertue is whollie like, or rather one with his heauenly father. Wherefore *Iohn* in his Goſpell fitlie calleth him *the onely begotten of his father*, of whom onely, as he was begotten, ſo was he begotten after an only manner, and therfore he loueth him with an onlie loue, and in him onely is well pleaſed. In this reſpect *Salomon* in

Col. 1. 15.

Ioh. 1. 18

that excellent booke of the *Prouerbs* very elegantlie nameth this ſonne the daylie delight or ioye of his father, affirming that he is one, which nouriſheth and cheareth vp, or ſporteth before him continually, as being frō all eternitie the ſweet word in his boſome, ſuch a louely branch of beautie, and flower of delight, as that it is impoſsible that any earthly parents ſhould take ſuch pleaſure in the ſweet lookes, moſt wittie ſpeeches, or vertuous actions of their onely childe, as the eternall GOD is well pleaſed or ſolaceth himſelfe in this his ſonne. Howbeit, this eternall generation alſo euen of the *Sonne* or *Word*, being viewed in any ſhape of glorie, or other nature than of man, is able to make the Prophet *Eſay* himſelfe crie out, *Woe is me, for I am cut off, ſeeing I am a man of polluted lips.* And that the manifeſting

Pro. 1. 30.

Eſa. 6. 5.

of

of this second person vnto man in any shape of glorie or power, rather offereth him occasion to stande a loofe of, than to draw nere to God, it may appear by that caueat, which the sonne of God giueth *Moses*, appearing into him in a fierie bush, *come not neere to this place.* Exod. 3. 5.

To the end then, that wee might haue the greater boldnes, and an accesse vnto the throne of grace, full of hope and confidence, it pleased God, who is by nature inuisible, to *be manifested in the flesh*, as here the Apostle speaketh. For had the sonne of GOD remayned still for euer onely an inuisible person, flesh and bloud neuer could or would with comfort haue approched to so glorious and infinite a Maiestie, which it had most grieuously offended, Gen. 3. 8. & wherein it perceiued no signe or pledge of reconciliation. Or had he

he taken on him the nature of Angels, which neuer he did, although by reaſon of the execution of his office, hee ſometimes is called in ſcripture by the name of an Angell) well might the elect Angels haue endured his preſence, or triumphed exceedinglie, or the damned ſpirits, which left their ſtanding places, lift vp their heads to ſome hope: but as for men, they ſhould ſtill haue remained in deſpaire and perplexitie, who, both haue been oft amaſed & troubled aboue meaſure, when heauenly powers or principalities haue appeared at any time vnto them, & alway were only reuiued with this hope, that Chriſt ſhould not take vnto him the nature of Angels, but the ſeede of the woman, the ſeed of *Abraham*, and the ſeede of *Dauid*. Or againe, had the Lord ſpoken vnto vs by the voyce of thunder, or re-

Heb. 2.17. Luk. 1.12.

Heb. 12.18

uealed himself in the light, or otherwise been manifested in the shape of any creature; the nature of man hauing offended, would not well be satisfied, nor yet could bee restored. Finally, had he taken vnto him the noble nature of *Adam*, or put on him that princely condition, which man had before his transgression, dust and ashes might with greefe haue remembred whēce it had fallen: but such sound comfort or strong hope, as now we feele, could not arise vnto vs by that gay garment. Wherefore our Saviour being in the forme of GOD, and accounting it no robberie to be equall with God, that the fruit might bee ours, the suffering his, hiding (as it were) for a time the brightnesse of his Maiestie, not regarding the Angels, which had fallen, would in his wonderful mercie and vnspeakable Heb. 2. 17.

humi-

humilitie put on him, not the forme of any other creature, not *Adams* royaltie, but the ragged coate of a poore ſeruant, yea the weaknes and vilenes (as it were) of a worme.

Pſal 2.5.

Pſal 22.6.

Oh, what is that which now I doo behold? What? the grauen image of Gods owne perſon & Maieſtie, printed within mine earthlie & filthie ſtampe & molde? What? the brightnes of the heauenlie glorie and excellencie, dimmed and darkened with my frailtie and infirmitie? What? the eternall and moſt bleſſed ſonne of the higheſt, to become a worme and no man, an outcaſt of the people, & a contempt of the nations? What? the Angell, in whom the name of God is written, paſsing ouer the Angels, which had offended, and leauing them all in the chaines of darknes, notwithſtanding they were of a more excellent

cellent nature and an higher degree; but taking compassion on sinfull and wretched mankinde, made one with vs, or God with man, that the baser creature should bee made like an elect Angell? What? the onelie begotten and the sweete ioy of the heauenlie palace, couered and girded round about with my weakenes, thirst, hunger, drowsinesse, and such like infirmities of bodie, nay with agonies, feares, passions, and affections of the soule? Oh where are yee now a daies yee Christian hearers and professors, who desire with the Prophets & godly people of old time to see these misteries vnfolded? or who thirst euen with auncient Kinges and Princes to heare the doctrines or discourses of the woorke of your redemption? Nay, nay, where are you, ye skilfull and faithfull sheapheards and

1. Pet. 11.

Luk. 10. 24

and teachers, who continuallie re-
sound the praises of that chief shep-
Psal.24. heard of the Christian flock, which
causeth his sheepe to lie downe in
greene pastures, and leadeth them
by the calme waters? Come forth,
Gal.3.1. and paint Christ Iesus as crucified
before the eyes of your people, shew
them the price, valure and vertue of
this mysterie. Neuertheless, when-
soeuer euen those, whose hearts are
furnished with most diuine know-
ledge, shal come to handle this chief
argument of Diuinitie, albeit they
shall also speake with the tongues
of men or Angels: yet shall they ne-
uer bee able fullie to declare or vn-
fold this one secrete of the incarna-
tion of our Lorde, or by any spee-
ches sufficiently to shewe the excel-
lencie of this matter, which is most
wonderfull in many respects. For
who can but maruell, how the Vir-

gin

gin *Marie* should bee the mother of the sonne of God, and yet not onely bee a virgin before the conception, Luk 5.14. but a virgin at the conception, yea, a virgin after the conception of him? What reason of man can conceiue how the holie Ghost should ouershadowe the virgin *Marie* in such sort, as that taking out of her the whole lumpe of the humane nature of Christ, by him it should not only be seuered from all corruption, but vnited and knit vnto the diuine, after such an vnspeakable and incomprehensible manner, as that a diuine nature and an humane consisting of a soule and bodie, should vnseparablie and eternallie be ioyned and concurre in one and the selfe same person the sonne of the highest?

But seeing we are conceaued and formed in sinne, to the end, that not onely actuall iniquitie might bee washed

washed away, but euen originall & naturall vncleannes, cured and clensed, it behoued the branch to arise out of the stock of *Iesse*, and a fountaine to bee set open vnto the house of *Dauid* and the inhabitants of *Ierusalem* for the purging of sinne: finallie a scepter to be erected against the raigne of death, who medled with those which neuer sinned actuallie, as *Adam* did.

But the speach by the Apostle
Rom. 5. 14 here vsed is verie diligentlie to bee obserued, namely that God not onlie hath been in the flesh, but that *he hath been manifested in the flesh*. The which words import thus much, namely that the sonne of God first conceaued in the virgins wombe, was afterward brought foorth into the worlde. Of this matter as the Prophet *Esay* long before had expresselie and plainlie propheſied, saying,

saying in the person of all the faithfull, that *vnto vs a child is borne, and vnto vs a sonne is giuen:* so it was meet and conuenient, that this heauenlie light should breake out as the Sunne, and the saluation of Gods people shine foorth, and be held vp as a burning lampe. For so long as this most excellent treasure was hid in the wombe of the Virgin, the price or glorie of it not being seene, but shut vp (as it were) neither could the beautie of it (vnknowne as yet) bee earnestlie and generallie desired, neither could the vse or fruit of it so well be felt, or so fullie be enioyed. But after that Christ Iesus once pight his tent amongst vs for the time, neither onely lay in the maunger, but walked on the earth, the faithfull disciples sawe his glorie, as the glorie of the onely begotten of God, and beleeuers or Chri- Esa. 9.6.

stiãs haue more fully since that time
Ioh. 1. 19. been made partakers of his grace.

Now, what a wonderfull thing againe is this to consider, namelie, that the ancient of daies was borne in time: he, whom the heauens can not containe, did lie in a cratch; the
Naz. preseruer of all things did sucke his mothers breast; the feeder of Israel hungred and thirsted; the only wise increased in wisedome; hee, who knoweth al things, was ignorant of some things: finallie, the King of glorie became in all things like vnto man, sinne only excepted? These mysteries are marueilous indeede, but they are no lesse comfortable than wonderfull, seeing now wee may behold the sonne of GOD approaching vnto vs, not as a mightie giant with a barre of yron to breake vs all to peeces, not as an earthlie King or Captaine garded with an

host

hoſt of armed Soldiours to deſtroy vs, but as a childe, whom without feare wee may take in our armes, or as our naturall brother, in whome wee may acknowledge fleſh of our fleſh, and bone of our bones. The lawe was indeed giuen with thunder, & with lightnings, with ſtorme and tempeſt, and the ſound of a trompet, and it was pronounced out of the middeſt of a flaming fire: but as for the Goſpell, it was proclaymed without any ſigne of terrour at all; yea on the contrarie ſide, it began ſo to bee publiſhed and witneſſed by the Lords appearing and doctrine, as that God gaue teſtimonie thereunto with many wonders & tokens of good will and mercie. Heb. 2. 17. Heb. 12. 18

The next point here offered by the Apoſtle to our conſideration is, that *God hath been alſo iuſtified in the ſpirit*. Before hath bin ſhewed that the

ſonne of God being in the forme of GOD, and equall to GOD, abaſed, emptied and humbled himſelfe, and drawing a curtaine (as it were) ouer his infinite Maieſtie, walked in the ſhape of a poore ſeruant, and manifeſted himſelfe to be alſo man in all poynts like to vs, ſinne onely excepted. Now, here is further declared, that the glorie of his diuine nature, power & office, ſo ſhined through his fleſh, and through the courſe of his whole conuerſation, euen (as it were) through a glaſſe or a lanterne (if I may ſo ſpeake) that thereby appeared who he was, euen that Mediatour betweene GOD and man, that Meſsias or perſon annoynted with the oyle of gladnes aboue his fellowes, touching whom the Scriptures foretolde and ſpake many honorable thinges, who alſo hath wrought the work of our redemption.

Pſal. 45. 7.

tion: For, as the Prophet *Esay* testifieth of him, *the spirit of the Lord Iehouah was vpō him, yea the spirit of Iehouah rested on him:* namely, the spirit of wisdome & of vnderstanding, the spirit of comfort and of power, the spirit of knowledge & of the feare of God. Esa 61.1. Esa.11.2.

The some of God being thus indued with the gifts of the spirite aboue measure, being sent, annoynted, sealed, and consecrated to the office of a Sauiour, the whole Godhead dwelling in him bodilie: finallie, he louing his Church most entirelie, as the same Prophet testifieth, at the last put on righteousnes as a breast-plate, and an helmet of saluation vpon his head, yea armed himselfe with the garments of vengeance for clothing, and arated himselfe with zeale as with a cloake. Esa.59.17. Whereby may further be gathered

after what sorte in this place, and in what respect the Messias being God and man is said to be iustified by the spirit. In summe, thus much is ment, that the power of his Godhead, being contrarie (in regarde of exceeding glorie) to the weake nature of his manhood, but ioyned therwithal did not only inable him fully to performe the worke of our saluation, but declare him to bee a perfect King, Priest & Prophet, the fountaine of wisedome, righteousnes, sanctification and redemption.

1.Co. 1.30

True it is indeede, that although in the daies of his flesh, our Saiviour liued most innocentlie, wrought many miracles, spake and taught as neuer any did, yet the wicked, who were in those daies, reiected & condemned him. Neuertheless, as the sacred storie declareth, not onelie wisedome was iustified of her children,

Luk.20,17

but the same stone, which the builders

builders refused, was by the father made the head corner stone: yea the sonne in three daies builded vp that tẽple, whereof *Salomons* temple was but a tipe: finally, the innocent life, the heauenly doctrine, the wonderfull signes, the singular gifts of our Sauiour, wherewith he was induced without measure, prooued & proclaimed to all the world, that euen that glorious spirit rested on him, which preached vnto the disobedient in the time of *Noah*, and which not only reuiued him, when he had been dead concerning the flesh, but quickeneth all the elect to faith, obedience, and eternall life. 1.Pet.3.18 19. Rom.1.4. Rom.8.11.

Albeit then the weakenes of the flesh of Christ was such, that he seemed to be the most abiect of all mẽ, yea rather a worme than a man, as before we haue heard; yet the glorie of his spirite was so great, on the contrarie side, that thereby he

was declared not to be a meere man or an Angell, but the ſonne of God, and perfected vnto all the particular workes of a ſauing Prince or redeemer. He tooke vnto him the ſeede of *Abraham*, but in this ſeede were all the nations of the earth bleſſed. Compaſſed he was in his mothers wombe, but *Iohn the Baptiſt* at his preſence ſprang in *Elizabeths* bellie. Laide hee was in a cratch, but worſhipped therein by the wiſe men of the Eaſt. Hee was baptized in *Iordan*, but he baptized with the holie Ghoſt and with fire. Hee was hungrie, but hee fed many thouſands: ſubiect to ſleepe, but he cauſed the windes and waues to couch: tribute hee paid, but out of a fiſh: hee wept for *Lazarus*, but he raiſed him from the dead. O rare & moſt royall, O ſweete & bountifull Sauiour, whether ſhould I rather wonder at thy

The ſtory of the goſpel.

thy ſufferings, or at this thy glory? Surely at the ſight of thy mercie I ſtand aſtonied. *Iudas* ſelleth thee for a little paltrie ſiluer, but thou redeemeſt the world with thy moſt pretious heart bloud. O when I think vpon that night, wherein thou waſt betrayed: when I conceiue in minde thy ſweates like clots of bloud, rolling from thy bodie downe vnto the ground: when I beholde the officers, which kept thee, beating thy neck, and ſmiting thy tender face: when I look on the red furrowes, which *Pilates* cruell whip made on thy back: when I feele the print made in thine hands and feete with the nayles: when I ſee thy veynes and ſinewes ſtreyned and racked on the Croſſe: I plainely perceiue it was not without great cauſe, that thou didſt requeſt thy heauenly father, to let ſo bitter a cup

paſſe

passe from thee, if it had been possible. But when I view the burden of the sinnes of the whole World laid on thy shoulders, when I mark the curse of the Lawe sealing on thine head, when I perceiue the wrath of thy Father consuming all thy bones, when I obserue the executioners stripping thee out of all thy garments, when I note the Iewes with mocks and mowes, deriding thine afflicted estate, when I consider Satan and the feends of hell in the malapart souldiers, the crooked herauld *Pilate*, and the vnrepentant malefactor assaulting thy faith: I cannot but cry out, O wonderfull redeemer, what a spirit of courage and long suffering rested on thee? Now last of all when I heare thee crie, *My God, my God, why haste thou forsaken mee*, when I peere into thine heart pearced vnto the bottome

bottome with the Speare of a prophane Souldiour, when I gaze on thy breath flying out of thy bodie, when I prie into the graue where thy body was layd, when I thinke on thine aboade in the earth for the ſpace of three dayes and three nights, reckoned in ſome ſorte, (after which manner, and according to which time *Ionas* ſometimes lodged in the belly of the Whale) how doo I maruell, that thy father did not rather ſuffer the whole world to periſh, than thee his naturall ſonne, more precious than a thouſand worlds, to taſt or ſuſtaine one of the leaſt of theſe indignities? But herby appeareth the vnſpeakable mercy of God thy father, as alſo thine owne exceeding loue & fauor toward mankinde, yea moreouer the glory of the ſpirit, which reſted on thee, that thou wouldſt endure ſuch tor-

torments for thine enemies, & that thou wouldst by thy Crosse crucifie the Worlde, by thy death kill sinne, by thy buriall put the Lawe into the graue, by thine enduring of the curse bestowe a blessing, by thine abode vnder the ground, take away the sting of the graue; finallie, by all thy sufferings satisfie for all our sinnes, and conquer him, who hath the power of death, to wit, the Diuell.

Heb.2.14.

Now hereby it is euident, that he of whom we speake, was not onely man but God: not only the sonne of man, but the sonne of GOD; not onely a seruant, but the Lorde; not onely a shepheard, but a Prince of peace; finallie the way, the truth, the life, the vine, the head of the church; and that iust one, who was iustified by the spirit. For had there been in Christ Iesus any dram of sinne or

corruption,

corruption, nay had there not been in him all fulnes of power and holines, so many crimes and transgressions being laide to his charge, and imputed vnto him before the tribunall seate of Almightie GOD, and such principalities and powers pursuing and assaulting him, neither could he haue been acquitted as an innocent person, nor escape as a stronger champion than all his aduersaries. But because there was no guile found in his mouth, and his own right hand being able to saue him, hee did cast abroad the indignation of his wrath vppon his enemies, and infinitly surpassing *Sampson* in strength, ouercame the gates of hell; hee became that iust one, which iustifieth many, and that perfect redeemer, who hauing been a faithful mediator on earth, raigneth now as a glorious high Priest, king Heb. 1. 3.

and

and Prophet in Heauen as exalted for theſe iniuries done vnto him, and iuſtified alſo by the glory beſtowed on him.

The third poynt of this myſterie is, that God manifeſted in the fleſh, and iuſtified in the Spirit, *hath been alſo ſeene of Angels.* It appeareth by the ſacred ſtorie, that euen the damned Angels, or vncleane ſpirits ſaw the ſonne of God manifeſted in the
Mat. 4. 1. fleſh. For we reade that not only Satan their head, tempted him in the wildernes, but that a whole legion of foule feends acknowledged him
Luk. 8. 28. to be the ſonne of God, and iudge of the World. Wherefore euen the euill Angels ſawe Ieſus our Lord, as the ſeede of the Woman, who ſhould breake the head of the Serpent, as a Champion to wreſtle or incounter with them; laſt

of

of all, as a conqueroure by his power and ſtrength to ouercome them.

But either only or chiefely Saint *Paul* meaneth here, that the Elect Angels ſaw Chriſt as viſible GOD, or as both GOD and man. Thete heauenly ſpirites from the very beginning of their creation, enioyed in deede the preſence of the ſecond perſon in the Trinitie, yea and they worſhipped him as their GOD and King: neuertheleſſe they wanted the viſible ſpectacle of the glorie here ſpoken of, vntill the time of the Lords incarnation and manifeſtation to the World, and iuſtification by the Spirit. But when once the Father brought his firſt begotten into the World, and preſented him in the fleſh, as a mirrour of all wiſdome, mercie, iuſtice, and perfect

Eſa. 6. 3.

perfect excellencie then the Angels in the ſonne, whoſe perſon & godhead from the beginning of their creation they beheld continuallie,
Ephe.3.10. ſaw that humaine nature and glory,
Heb.1.6. which before was neuer ſubiect vnto their view. For they ſaw now the inuiſible word to become viſible God, they perceiued alſo the world
Heb.2.5,6 7,8,9. to be made ſubiect not vnto them, but vnto man, euen the mediator between God and man, that ſecond *Adam* Ieſus Chriſt. After this manner at the laſt, in fulnes of time, the ſonne of God being preſented vnto the view of the Elect Angels, they ſaw him as their ioye, as may ap-
Luk.2.13. peare, in that they ſang at his birth: they ſaw him as their Lord, vppon
Ioh.1.25. whom they aſcended, & deſcended, they ſaw him as the head of the bo-
Heb.1.14. die of the Church, whoſe members they ſerue: laſt of all they ſaw him

as the mercy seate, toward which they turne their faces continually. Exo.25.17, 18.

And who is there now, which remembring that solemne day of Christ his incarnation, beholding the Pageant (as I may say) of his humaine nature, whereat the very Angels gaze and assemble, to conclude, considering the progresse, (as it were) of the Lord from Heauen to earth, together with his returne from earth to Heauen (where the Angels continually behold his face, and now enioy his bodily presence) would not skip for ioy with *Iohn* the Baptist, crie out with *Elizabeth*, inlarge his tongue with *Zacharie*, magnifie the Lord with the Virgin *Marie*, desire to bee dissolued with *Simeon*, and prouoke not onelie his owne soule, but the Angels to praise GOD with *Dauid*, for pre-

ſenting ſuch a ſpectacle to the view of his creatures, and reuealing his ſonne both vnto men and ſpirites.

When as the common people of any countrey or kingdome, firſt vnderſtanding the kings intēt to make ſome progreſſe, or to ſolace and ſhew himſelf abroad, afterward vpon this occaſion reſort or flock, to the place where hee paſſeth by or may beſt be ſeen, there doo ſee his Maieſties face, or heare him vtter a few words: herein they thinke a great part of their happines to conſiſt, and hereof they boaſt full oft one to another: not without iuſt cauſe. For certainely the very countenance and preſence of the gracious ſoueraigne, carieth with it the Maieſtie of God himſelfe, the honour of an Angell, the glorie of the ſunne, the comelines of the moone, the brightnes of a Starr, the bleſſing

of

of the dew, the fruit of a tree of life, and (to speake in one Word) the price of a peerlesse pearle. Now thē, when as the immortall king, the ruler of all princes presented himselfe to the view of shepheards, wise mē, *Galileans*, inhabitants of *Ierusalem*, & diuers other of his meaner sorte of subiects, albeit they saw his face but for a little time, or heard his words but for a short season, this was a iust cause to them of singular comfort, and a great signe of his fauour, yea, as a day or time of high solemnitie. But doth not then the magnificence of the Lord on the one side, and the happines of the Angels on the other, much more appeare herein, that since they as peeres of the heauēly kingdom were first assēbled & drawn vnto their prince Christ Iesus, putting on him the nature of man and comming into the world,

they haue not ceaſed to beholde and enioy his corporall preſence, and now ſitting (as it were) in court or Parliament with him continuallie, ſee his royaltie, and heare him ſpeake ſuch ſpeeches, as no eare of man hath heard, nor heart can conceiue. Yes happie ſure are all Chriſtians, which are ſubiects to Chriſt Ieſus,& ſee him by the eye of faith, though not of the body: more happie are the Angels, which ſtand euer before him, and heare his wiſdome. Moſt bleſſed bee the Lorde God the father, which ſo loued his ſonne,as to ſet him on the throne of *Iſrael*,becauſe the Lord loued *Iſrael* for euer,and made him king to doo equitie and righteouſnes.

From this loue of GOD it hath proceeded alſo, that *Chriſt Ieſus hath beene preached among the Nations*. The Angels, of whome wee

ſpake

ſpake a little before, were not onely beholders of Chriſt Ieſus, but Heralds, who blazed abroad his armes, and proclaymed the myſteries of his conception, birth, reſurrection and aſcention. Next after Iohn the baptiſt, the Lord himſelfe, & the Angels, ſucceeded the Apoſtles, and ſeuentie diſciples, who all were immediately called by our ſauiour himſelf to preach the word & to work miracles, & were ſent not to one place or congregation onely; but the 12. Apoſtles to many natiõs, the 70. diſciples to many cities: as our ſauiours commaundement and their practiſe teſtifieth. Luk. 9.1. Luk. 10.1.

After theſe ſeuentie and beſides the twelue Apoſtles the Lorde extraordinarilie rayſed vp and added in mercy to the forenamed labourers in his harueſt, Euangeliſts: and theſe againe were of two ſorts:

for some of them penned stories
Act. 21. 8 of the gospell, as Luke and Marke;
1 Tim. 4. 5 some onely published the gospell
Act. 11. 28. by preaching, as Timothie and
Phillip. At the same time were
also Prophets raysed vp, indued
with an extraordinarie gift of fore-
telling things to come, as *Agabus*.
But because, neither the extraor-
dinarie giftes of such Apostles, E-
uangelists, and Prophets, were
alwaies to remaine in the Church,
neither coulde their persons bee-
ing mortall, continue in the
Worlde for euer, ordinarie mes-
sengers or Ministers of the Gos-
pell, called both by GOD and
man, and allotted to one place,
were by the Apostles them selues
created and ordayned in their time,
who instructed some of them the
Church of *Lystra*, some of *Ico-*
Act. 14. 24 *nium*, some of *Antiochia*, some
the

the Churche of *Ephesus*, some the Church of *Smyrna*, some of *Corinth*, some of *Phillippi*, some other congregations. This kinde of Preachers of the Word hauing continued from the Apostles times, and beeing to remaine to the ende of the Worlde haue spread the fame of the Gospell so farre and neere, and so planted and watred it in their Countries and charges, as that not onely by the Apostles Ministerie, but hence it commeth to passe, that there are many Christians in the Worlde at this day, many congregations professing the trueth, yea many Countries imbracing Christ Iesus, as namely, *Germanie, France, England, Scotland, Denmarke*, with many other renowned in this respect. Wherefore the gospel hath been preached not onely in *Iudea*, but among the natiõs, as here Reuel. 2, 3. chap. Phillip. 1. 1

is saide, neither vnto a few nations, but what people almost is there, vnto some of whom at one time or other the same of Christ Iesus hath not been brought after some sort or manner at the least?

In deed euen before the comming of the sonne of God into the world, the Iewes had among them those shadowes, which couered shining light; and those Prophets, who spake in their hearing of the Messias, to come. Moreouer the Gentiles had sometime messengers and Prophets sent vnto them, as may appeare in *Ionas*, who preached to the *Niniuites*; but since that Christ Iesus hath beene manifested in the flesh, the Gospell hath both been more plainelie and fullie made knowne to the Israelites than before, and generallie in common imparted and communicated

vnto

vnto other nations. For the partition wall hauing been puld downe by him, that maketh one of two, and the bonds of the lawe cancelled by his sufferings, who sacrificed himselfe for the whole world, al nations were to bee called to the Passeouer which had been slaine, and the gerall pardon of forgiuenes of sinnes was to bee offered vnto all sortes of people. Well then, neither did the Lord suffer the stiffenecked Iewes to be without a great light, nor the Gentiles to remaine without the knowledge of Christ Iesus: but he caused him to be preached to Iewe and Gentile, male and female, bond & free, to shew that he would haue all sorts of people to come vnto repentance and to be saued. Col. 2. 14.

So that hereby it is euident that the bloud of Iesus Christ speaketh farre more excellent and comfortable

table things, than did the bloud of *Abel*. For what is the voyce thereof, but *Come vnto me al you which are*
Mat.11.28 *heauie lade, & I wil refreshyou. Albeit your sinnes were as crimson, they shall*
Esa.1.18. *be like to snowe, although they were as scarlet, they shalbe like the wool.* What intercession maketh it to God the
Ioh.17.52. father, but *Father forgiue them they knowe not what they doo, holie father preserue them in thy name, sanctifie them in thy trueth. Father it is my will that those whom thou hast giuen me, be with me where I am.* To conclude, what things speaketh the bloud of Christ to men, but such as are most comfortable and sound to this effect. I haue washed away the hainous rebellion and blasphemie of
Act.2.37, 38 diuers of those Iewes, who indeed crucified the King of glorie: but for this bloudie deede vnfainedlie and heartilie repented. I haue cleansed

and

and sanctified a whole clowde of penitent sinners among the Gentiles, which sometimes worshipped Idols, offered their children vnto *Molech*, vsed necromancie, followed after southsayers, and witches, exercised curious Artes, were laden with all sorts of impieties and iniquities, & quite dead in their sinnes. Seeing these or such like are the sugred words and promises, which the bloud of Christ Iesus speaketh and applieth vnto the heart of his Ierusalem and people: how can any distressed and bruised soule imagine that the God of mercie will despise the sacrifice of sorowe and mournful supplications, which it offereth? Who will now adde vnto his other innumerable iniquities this the greatest of all other, not to beleeue his Sauiour: who hath not onely promised to saue him, but confirmed

Leui.18.24
Deu.18.11
Act.18.19.
1.Thes.1.9
Ephe.2.2.

med his promise by oth, not onelie sworne so to doo, but sealed his oth with bloud: not only assured it vnder a broad seale, but testified it by infinite examples? To conclude this poynt, *he which trusteth in the sonne of God*, saith Saint Iohn, *hath that witnes in himselfe; he which beleeueth not God, maketh him a lier*. Well, if any want faith or the feeling thereof, here we see by the Lords ordinance that the preaching of the word is the most principall and most effectuall meanes of ingratting and nourishing the same. For how did so many thousands in the Apostles times come vnto faith, but by hearing the glad tidings of the Gospell? How did they heare these ioyfull glad tidings, but by their teachers preaching among them? How did certaine choice messengers and seruants of God preach to the rest, and

1.Ioh.5.10

Ro.10.14.

that

that with ſo happie ſucceſſe, but by the Lords ſending them on his embaſſage, and bleſsing his owne holy and heauenlie ordinance? Priuate perſons neither were in auncient times, neither now are licenſed or permitted by the Lord, to bee Prophets, Apoſtles, or Paſtors to themſelues, or to another. The publique Miniſters of the worde, are thoſe, whom the Lord hath ſet apart, to bee ſtewards ouer the houſehold of faith, his veſſells and meſſengers to carrie and declare the doctrine of faith: finallie, his vnder-officers to ſet on the ſeales of faith. Priuate conference, priuate prayer, priuate reading of the ſcriptures, are indeed verie profitable exercises of faith, when they are vſed together with the publike miniſterie of the word and continuallie quickened by the ſame. For the preaching of the word

1. Cor. 12. 29

1. Cor. 4. 1.

word is so liuelie and mightie in operation, that it is not onely as seede to beget men to saluation, but as milke to nourish them in faith and obedience, as wine to cheare them in distresse, as honie to delight the, as golde to enrich them, as a light to direct them; but also as a fire to
Luk. 24. 32 kindle them vnto mutuall conference, to earnest praier, and to diligent searching of the scriptures. But when the publike Ministerie shall bee so seuered from these priuate exercises as the soule is from the bodie, and as that it shall wilfullie bee neglected, refused, and con-
Luke. 7. 30, 31. temned by any; certainlie such as despise the Lords ordinance & the kingdome of GOD against themselues, are not to thinke that their paths, whether loose or straight, either please the almightie, or will bring them to happines, seeing they

leaue

leaue the royall and beaten way, wherein the faithfull vsuallie walk vnto saluation, and which the Lord himselfe hath paued and chalked out vnto that intent and purpose.

Wherby as the necessitie of the preaching of the word, so the excellencie of the mysterie of the Gospel yet further is made manifest vnto vs. The Kings and Princes of this world, haue vnder them their deputies and inferiour officers in all places of their iurisdiction, who determine causes, and gouerne those townes and places which are committed vnto their care and charge. Euen so Christ Iesus the King of glorie ascending into heauen, and leading captiuitie captiue, gaue gifts vnto men, and placed vnder him spirituall Magistrates in his church. Indeed the calling of the ciuill Magistrate, is not onely such an ordi-

Psal. 68. 17.

nance

nance of God, as both euerie ſoule ought to be ſubiect vnto, and euerie
Rom. 13. 1 eſtate honour and reuerence as the
1. Pet. 2. 17 higheſt and brighteſt glorie vnder heauen: but ſuch a gift of his vnto
1. Tim. 2. 2 the Chriſtian Church, as that when ſhe enioieth it, ſhe enioieth a crown of comfort and aſsiſtance; when ſhe wanteth it, ſhe wanteth a tower of
Lamen. 2. 2 ſuccour and defence. Wherefore the eternall wiſedome of God (touching whō all this while we ſpeak) going about in the booke of the *Prouerbs* to declare, what great gifts ſhe hath in her hand to giue to mankind, and vſeth to beſtowe on her Church, breaketh out into this ſpeach as on a ſodaine, *By me Kings*
Pro. 8. 15. *raigne, and Princes decree iuſtice.* In the propheſie of *Eſay*, the Lord fore-
Eſa. 49. 23. telling how bountifullie he would deale with his Church in the laſt daies, affirmeth and promiſeth, *that*

Kings

Kings shall bee nursing fathers, and Queenes shall bee nursing mothers vnto it. But besides the politique gouernment or ciuil Magistracie, the Lord hath giuen to his Church the order of the Ministerie or state ecclesiasticall, that these two callings might be as the two eyes of the world, or as the two pearles, of the Christian assemblie vppon earth. For as this our Apostle testifieth vnto the *Ephesians*, our Sauiour ascending into heauen gaue gifts vnto men, to wit, (as he expoundeth these gifts) the callings of Apostles, Euangelists, & such other ministers of the word. Eph. 4. 8.

The common wealth of Israel then is not without her spirituall Magistrates, but she partly hath had, partlie hath, her gouernours of sundrie sortes, as the Apostle declareth. Wherein (as before hath been af-

firmed, and after ſhall be made more euident, the excellencie of the myſterie of Chriſt Ieſus, and alſo of his miniſterie appeareth; which is occupied about the ſoules of men, and was caſt downe from his treaſure houſe aboue, as a moſt precious Iewell, euen then when our Sauiour aſcended into heauen. But moreouer beholde, our heauenlie ſoueraigne Chriſt, hath ſent foorth his embaſſadors to the *Iewes*, *Græcians*, *Scythians*, *Egyptians*, *Morians*, *Medes*, *Perſians*, yea (as here is affirmed) vnto all nations, among which, by the, his name hath been, and is proclaymed. Nay, (that which is more) the Lords meſſengers, and publiſhers of his will, ſucceede one another from generation to generatiō, remaining in ſpight of Sathan and of the wicked, in all places and ages. As for the

Mo-

Monarches or Emperours of this world, they vse to send their embassadors, not vnto the endes of the worlde or all nations, but to some fewe countries, and neere vnto thē. Their custome is, to cause their decrees to be proclaimed only in some Cities, or for a fewe daies, not from time to time, and in all the coasts of the earth. But the Lords Legats thus succeeding one another, & preaching in many countries, it commeth to passe that the kingdom of Christ Iesus, by the course of the word, is, hath been, and shall be from time to time, glorified, and inlarged in all places.

For, as further is added in the next argument of the excellencie of the Gospell, God *hath been beleeued in the world.* Wherein the mighty power and exceeding bountie of the Lord

is further manifeſted vnto vs. For preaching is a ſigne of grace offered, but faith of grace beſtowed, & of eternall ſaluation. By the gift of faith enemies are made children; beggars, princes; limmes of ſathan, members of Chriſt; fire-brands of hell, heires of heauen; old creatures, newe; ſlaues, freemen; captiues, conquerours; yea, more than conquerours in Chriſt Ieſus. Now, herein the riches of Gods mercie further appeare, that Chriſt Ieſus is beleeued not in a corner of the world, but throughout the world. *I will make mention* (ſaith the Lord by the Prophet) *of Rahab and Babell among them that knowe me: behold the Philiſtian with him of Tire, and the Æthiopian is borne there. And of Sion it ſhall be ſaide, many are borne in her, and he euen the moſt high ſhall eſtabliſh her.*

Ephe. 3. 6.

Pſal. 87.

her. The Lord ſhall count, when he writeth his people, this man is borne there, Selah. This aſſemblie of the faithful people of all times, places, and ſorts of perſons, called in the Scripture, not *Rome*, but heauenlie *Ieruſalem*, is that Catholicke or vniuerſall Church, which, whoſoeuer hath not his mother on earth, cannot haue GOD his father in heauen. Part of this Church is alreadie in the higheſt heauens triumphing, parte of it warfaring heere on the earth belowe, parte of it neither in heauen nor on earth as yet, but hereafter to bee firſt in this world, ſecondlie in the world to come. The triumphant beleeuers are hidden in the heauens, the pilgrim beleeuers beeing mingled as yellowe corne with chaffe on earth, are ſcant diſcerned, the beleeuers to bee borne Gal. 4. 26.

haue no being, saue in the loynes onely of their forefathers. Faith is a thing not grounded on sense or reason, God is inuisible, Christ was a crucified person, & is withdrawn from vs as concerning his bodilie presence, the spirite is secrete, the world is wide, men are wicked, tyrants rage: yet GOD hath beeh beleeued, is beleeued, and shall be beleeued in the world. O depth vnsearchable! O glorious mysteries! The vse hereof is, that euerie one trie whether hee haue that annoynting, that seale, that earnest ponie, and that witnes of the spirit in him or no: which if he finde, he is to bee more thankfull to God for it, than if he had receiued the greatest benefite in the world besides. If he feele not, to sobbe and sigh, and pray that God would testifie to his spirit, that

Ephe. 4. 27.
2. Co. 1. 22

he

he is his father, and bestow on him this good and heauenlie gift, rather than any earthly blessing whatsoeuer. But chieflie he is to forsake his euill course of life, & to walke with God and man in the vprightnes of his heart, which grace going before, the peace of hart will vndoubtedlie follow after, arising from the sight of the generalitie and largenes of Gods promises, and the experience of Gods daylie mercies, and knowledge of the mysterie of christ Iesus here extolled. Esa. 1. 16, 17. Heb. 8. 10. Psal. 77. Ephe. 3. 18.

The last point of this mysterie or proofe of the excellencie thereof is, that God hath *bene taken vp in glorie.* It was more than a miracle, that the worme before spoken of, should returne to life, and that the second *Ionas* lying three daies & three nights not aliue, but quite dead in the belly of the earth, did breake the yron

hands of the graue, and ſtand vpon the grounde, yea in diuers places preach this Goſpell to his diſciples, after that he was riſen againe from the dead. But what was it then that his fleſh ſhould mount vppon the clowdes as it were vppon an horſe? What was his entrance into the tabernacles not made with hands? what was the Angels worſhipping of him, & the fathers enſtalling him in a throne at his right hand? Certainlie the glorie of the reſurrection of our Sauiour, ſeemeth not to bee glorious, in regarde of that exceeding glorie, into which he is exalted by his aſcention, farre aboue all powers and principalities, and all creatures whatſoeuer.

Luk.24.13
Act.1.9.
Heb.1.3.
Pſal.97.7.

Now, here wee may behold the ſonne of GOD leading captiuitie captiue, giuing giftes vnto men, teaching vs as Eagles to mount aloft,

loft, ſitting by the father as the next perſon, by whom he gouerneth the Churche, prouiding and dreſsing (as it were) many Tabernacles for the elect, and preparing a tribunall ſeate to returne to iudge the earth. Wherefore as his aſcending into heauen, was exceeding glorious, ſo his deſcending thence ſhall yet much more abound in glorie. For then hee ſhall appeare vnto the eyes not of a few, but of all fleſh, not in the contemptible ſhape of a baſe ſeruant, but in the bright and dreadfull maieſtie of the King and Iudge of the whole world. At that great day (the day of Doome or Iudgement knowne onely to GOD, but which cannot be far of from men) theſe writs, to wit, the Sun darkned, the moone bloudy, the ſtarres trembling, the planets falling down, ſhall

Rom. 1.7.

Act. 1.11.

Luk. 21.25
Mat. 24.11

goe

goe abroad to ſummon the inhabitants of the earth, vnto the court wherein all cauſes ſhall be ended, & all confuſion of this world ſhall bee corrected. Then, oh where ſhall the amazed people and chayned priſoners, either faſt their footing, or hide their heads, when tottering Heauens, and trembling earth, with roring ſea, arreſting them before the Tribunal ſeate of the ſonne of God, the clowdie roabe of the reuenging Iudge ſhall terrific the eyes both of mortall wightes and diuels? And will not the laſt Trumpet blowne with the blaſt not of a man, but of that Archangel, cauſe the eares of the creatures to tingle and burne, when it ſhall ſound a dolefull and fearefull alarum? Yet againe much more dreadfull muſt needes bee the ſmokie fire, which, as breathed out

Luk.24,16
2.Pet.3.10
1.Theſ.4.16
1.Theſ.1.8

of

of the nostrels of the angrie Iudge, shal cause the Elements to boyle, the townes and Cities of the world to bee turned into ashes, the faces and skinnes of men to be changed as into tinder. Then, then the graues, Reu.20.13 the waues, the pittes, yea hell it selfe 14 also, (as the generall iaylours of the whole World) shall bring foorth their dead and buried prisoners, to receiue their finall doome at this solemne sessions. Thus all sortes of people attained at the barre, and gathered by the Angels (as by seriants or officers) shall by them with their Mat. 13.49 hands, and billes or swordes as it were, be held and hemmed in on euery side. Here now the scrowles of mens consciences, as euidences, must needes bee vnfoulded, the Reu.20.12 books spoken off in the Reuelation shall also be vnclasped, and openlie read.

read. After that all mortall wights haue thus been gathered together, then shall a separation bee made of
Mat.10.32 them by the Iudge, by whom they shall bee deuided into two sorts, Elect and reprobate, and placed at his two sides, the right hand & the left. After these things, Christ first shall pronounce sentence on the chosen,
Mat.25.34 saying to them; *Come ye blessed of my father, possesse as heires the kingdome prepared for you, before the foundations of the world were layd:* Then placing the Elect on thrones, as benchers together with him, to iudge
1.Cor.6,2. the World, he shall pronounce the sentence of condemnation on the reprobate, saying to them, *Departe*
Mat.25.41 *from mee yee cursed into euerlasting fire, which is prepared for the diuell, and his Angels.* Thus shal al men for euer enioy their due reward, the second

second life, or the second death.

And O mortall men, what do ye then meane so to loue the world, as if it neuer should haue an end? O vngodly wretches and enemies to all piety in these daies, as prophane as *Esau*, yea more prophane & vngodly than hee, or *Herod* euer was, will ye needs fulfill the iniquitie of your fathers, graund-fathers, great graund-fathers? Well then, proceed to worship stockes, and stones, to heare Masses, and to creepe to Crosses: cease not to sweare dayly, hourely, continually, falsly, vainely, proudly, blasphemously, as yee doo without controlement; braue it, sport it, feast it, loyter it, or (if yee will do something) labour, drudge, run, and ride on the Lords sabaoth, as your manner is: disdaine, despise, curse, murmur and rebell against your

your magiſtrates, teachers, parents, maſters, ſuperiours; imbrue your hearts, hands, tongues, and weapons in innocent bloud, ſparing neither bodies, good names, nor ſoules of old fathers, men, women, little children; bath your ſelues in daintines, wantonnes, idlenes, drunkennes, hunting, hauking, carding, dicing, and all kindes of paſtime: vnderpin your houſes with the bones of your poore tenaunts, neighbours, brethren, kinſfolke; lay the foundations of them on their carcaſes, hang thē about with thēir skinnes, yea, and with the skinnes of their wiues and children (a goodly kinde of tapiſterie) plaiſter them with their entralles, paint them with their bloud, waſh them euery day with their teares. To conclude (O crooked and peruerſe generation) trample

ple vnder your feete the precious bloud of GOD, manifested in the flesh, iustified in the spirit, seene of Angels, preached vnto the Nations, beleeued in the world, receiued vp in glorie: but knowe, that for all these things hee shall come vnto iudgement.

Neuertheleſſe as concerning thoſe, vnto whom the myſterie of godlines ſeemeth without doubte very great, vnto whom Christ Ieſus is the only treaſure in the world, who indeauour with vprightnes to obey his lawes and word, there is no cauſe why they ſhould quake to thinke on his returne to iudgement: but rather great reaſon, why they ſhould pray, *come Lord Ieſus, come quickly.* For ſeeing he hath ſhed his precious bloud for you, will he, or can he pronounce a bloudie ſen- Reu.22.20

tence

tence against you? Is it credible that the head, which laide it selfe down for the body, wil adiudge his members vnto torment? Should the spouse, bought with a price aboue gold or siluer, and loued more entirely than any treasure, be afraid to see hir most amiable husbands face? Is there no more fauour or tender affection in an elder brother, than to deale with boanes of his boanes, & flesh of his flesh rigorously? Will a gracious King rather cruelly slay his subiects, craning pardon, than shew his mercy in saiing and aduancing them to honour? Was the Sonne of GOD sometimes so carefull a shepheard, as to seeke that which was lost, and will hee not preserue that which he hath found? To conclude therefore, he was first manifested in the flesh, and after re-

ceiued

ceiued vp in glorie, that whosoeuer beleeue in him, should not perish, but haue life euerlasting, and bee made Kings and Priests with him for euer; obeying the Lorde without resistance, seruing him without corruption, gouerned by him as by a glorified priest and Prophet, without such temporall meanes as now are in vse, yea as are very necessarie and profitable for the faithful, warfaring heere on earth. But at that time shall tongues cease and prophesie be abolished, and Christ Iesus shall deliuer vp to his Father the temporall part of his rule, which now he exerciseth not onely in the world, but in the Church. For now he instructeth his people by the Ministerie of men, then they shall not need any such teachers; now he

1. Cor. 13. 8

1. Cor. 15. 24

feedeth them by outward Sacraments, but then hee shall bee the onely Lambe and bread of life: now hee fighteth against or resisteth Satan, but then he shall so breake his head, that hee shall fully conquer him.

Finally, now hee is to come to iudge the world, and to raise vp the dead, but hereafter hee shall cease from these workes. Neuertheless still he shall remaine the light, glorie, and flower of the temple, gouerning both Angels and men immediatlie by his person and his spirit.

Reuel. 21. 22, 23.

Thus Elect creatures shall (as members) be vnited vnto God, and God shall bee all in all, euen the Father to whom with the Sonne, and the Spirite, three persons and one heauenly

heauenly Maiestie, bee all praise and glory both now and euer, Amen, Amen.

Rom.11.33.

O the deepenes of the riches both of the wisdome and knowledge of God, how vnsearchable are his iudgements, and his waies past finding out.

FINIS.

A requeſt to the Chriſtian Reader.

Gentle Reader, I haue herein, onelie drawne the picture of Chriſt Ieſus after a rude and ſimple manner, as it were with a peece of chalke, or with a coale. But if thou ſhalt ſeeke him in the Miniſterie or preaching of the worde, and the Lord withall ſhall cauſe the day ſtarre to ariſe in thine heart, thou ſhalt ſee him ſo liuelie painted before thine eyes, & beholde him ſo clerelie as in a Criſtall glaſſe, that thou ſhalt be tranſformed into his image from glorie to glorie, not continuing in ſinne, becauſe grace doeth abound. (for thou haſt not ſo learned Chriſt) but putting off the olde man, and putting on the new man, which is created according to God in righteouſnes and true holines. *No more vnto thee (whoſoeuer thou art which loueſt Chriſt Ieſus) at this preſent, ſaue onely thus much, let him be the treaſure of thine heart.* Manie ſay, oh if one would cauſe vs to ſee good: oh Iehoua lift thou vp the light of thy countenance on vs. *Then ſhalt thou put greater ioye into our heart, than of the time wherein their corne and new wine haue beene increaſed. Farewell.*

Ephes. 4.

Pſalm. 4. 7.